THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME I. NEW YORK, THURSDAY, APRIL 12, 1849. NUMBER 19.

THE INDEPENDENT.

OFFICE 201 WILLIAM ST., CORNER OF FRANKFORT.

Published Weekly, at $2.50 a Year in advance.

☞ Where it is not convenient to send the half dollar, three dollars may be sent, and the paper will be sent for a proportionable time—*i. e.* sixty-three weeks.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

☞ TO AGENTS.—Persons wishing to act as agents for this paper, may obtain commissions on satisfying us as to their qualification and responsibility.

TO CLERGYMEN.—Any Clergyman sending in ten dollars, with the names of four new subscribers, shall receive a fifth copy, without charge, for one year.

☞ Business Letters should be addressed to the Publisher, at 201 William street; and Communications to the "Editors of the *Independent*."

New York, April 12, 1849.

THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

CHURCH MISSION IN WEST AFRICA.

We do not know as much as we ought about the various missionary enterprises of our English brethren, of different denominations. The *Church Mission in West Africa* seems to be highly prosperous. Its seat is the Colony of Sierra Leone, a territory of 25 miles by 15; the mission has been in operation 30 years, not including the previous labors of Messrs. Renner, Nylander and others, as chaplains of the Government at Freetown; and there are now 120 individuals employed in the mission, of whom 22 are Europeans, and 10 of these are ordained ministers. Its noted unhealthiness has led us to imagine Sierra Leone, to be a flat, marshy country—whereas it is the reverse; mountainous in some parts, and with high sloping hills, covered with verdure—looking at a distance like the finest agricultural districts of England. The partial clearing up of the "bush" already effected, has produced so great an amelioration of its former unhealthiness that "upwards of seven years have elapsed since the last death among the Society's laborers in the mission." There is hardly another mission in the world, equal in extent, which has not suffered more than this in the time.

These laborers occupy 26 stations and sub-stations, in as many towns and villages. There are churches in most of the places; some of the houses will seat 800 or 1000 hearers, and there is a continual demand for enlargement or new edifices. A large number of the people possess Bibles, prayer-books, and hymn-books; and are intelligent worshippers. There are between 1800 and 2000 communicants, chiefly liberated Africans, that is, persons rescued from the slave-ships, captured by British cruisers, and made free citizens of the Colony. Most of them have not only cast away their idols, but "sit at the feet of Jesus and learn of him," and "the genuineness of the change has been testified both in life and death." In addition to the communicants, about an equal number have enrolled themselves as catechumens, or candidates for baptism. There are 17 day-schools, containing 1636 boys and 1274 girls; total 2910. Says one of the missionaries, "Christianity has exerted considerable influence here, and *the people conform, in general, to the laws of Christianity as much as in the better congregations at home.*"

The *Grammar School* has 54 scholars, of whom 27 are supported by their parents; 23 are studying Greek, and 13 Latin. At the last public examination they were examined in English grammar, writing, mapping, geography, Bible history, practical mathematics, the 4th book of Euclid, Grecian and Roman History, Cæsar's Commentaries, Xenophon's Anabasis, and the Acts of the Apostles, &c.

In one Sunday-school are 324 scholars—81 women and 243 men; of whom 256 are reading the Scriptures. A girls' School has been hindered by the ill health of Miss Hehlen, the teacher; but she writes,

"*Feb.* 2, 1848.—To-day, after the lesson in religious instruction, all the children came to me, humbly asking whether I could not give them a secret place wherein to pray and meditate by themselves. Small as our house is for a family of seventeen persons, I found a little place. May the Lord pour out upon them and all of us the spirit of prayer!"

At Freetown, Rev. J. Beale, the missionary, reports an interesting work of grace. "Many a thoughtless sinner has been arrested; old and young, liberated and Colony-born, have felt the power of the Gospel, and bowed to the Savior, and I trust are following him in the regeneration." "The selfish are becoming liberal, and the fruits of the Spirit are being manifested in a deeper concern for the welfare of others, as well as a readiness to every good work." He records donations and contributions to the amount of £138: of these contributions £8 was for making pews in the gallery, £15 for the new church at Freetown, and £19 for the church at Abbeokouta. The new house at Freetown is to be 80 feet by 51, with Infant and Day-school rooms beneath.

Mr. T. King, a Native Catechist, at Freetown, is a recaptured man. In 1846, his mother was ransomed from Slavery. It was nearly a year before he heard of it, as the event was first reported in England, and the news traveled back to him. The following extract from his journal shows that the Christian Africans do not lose that peculiar affection for their mothers which so attracted the attention of Mungo Park:

"*Nov.* 8, 1847.—Mr. Crowther told me that my mother had been attending Divine Service every Sabbath since they found her. For this my heart glowed with gratitude the most inexpressible, considering myself under double obligations, which I shall never be able to pay, to the British Nation; who, after delivering me from perpetual Slavery, to which I was doomed by cruel men, with swords in hand, labored hard also, and, as I have reason to believe, rescued me from the slavery of sin and Satan by the life-giving sword of the Spirit, which is the Word of God. And yet this is not all; but has sent the same message of truth to her from whom my life is derived; which I hope and pray that it will produce its wonted fruits in her—even inward and spiritual change. May Heaven still favor the British Crown with additional renowns, and her Church with increasing converts!"

The horrible incidents of Slavery and the slave-trade afford frequent and sad occasions for the exhibitions of this trait. Mr. Beale mentions the case of a young man who begged for the advance of £5 to ransom his mother: "he was willing to pay any sum for his object." "Oh!" said he, "I thank the Missionary Society and one aged man the Gospel."

At *Waterloo* station there has been released from decided contest between Christian light and the then darkness; but Christianity has appeared conquered, and it has become no longer discreditable to belong to the fellowship of the Church. A recaptured man, a Popoe, now a communicant, was taken suddenly ill. Mr. Frey, the missionary, went to see him. The sick man said:

"I am very glad to see you, sir, for I feel that I am about to depart from this world. I do not fear: no, I am rather glad to go. I know that I am going to Jesus, to the friend of poor sinners, as I am. I have nothing in the world on which my affections rest: it is only my Savior I am looking to. I thank my God that he brought me to this Gospel Colony. In my own country people know nothing about Christ, and about the true God: they die without hope."

To some of his country-people standing round, who were not members of the Church, he said:

"My dear country-people, I am dying; but before I go I wish to tell you that you must try to serve the true God. He so much loved you that he gave his only-begotten Son for you: therefore you must love God and serve him. If you always refuse, the bell on the church, which always calls for you, will be a witness against you."

In the *Mountain District*, Rev. Mr. Warburton mentions several cases of happy deaths of the converted Negroes. Of a woman whose mind was kept in great peace through a tedious sickness, he says:

"In answer to a question I put to her as to the state of her mind, just before her death, she replied, 'If I live, I live to Christ: if I die, I die to Christ.'"

An old communicant, whose habitual attention to the Word had often attracted his notice, was taken sick.

"I visited him a few hours before his death, and prayed with him. He was perfectly sensible, and expressed his 'desire to depart, and to be with Christ;' which he evidently thought was better than to be in the body."

Rev. Mr. Denton, at *Regent Station*, records other cases equally interesting. Of one person he bears this testimony:

"He is one more added to the Church of the First-born, another seal to the Christian Missionary, and another trophy to the Redeemer from among the Heathen.

"As near as I can ascertain, he was a member of the Church at Regent about twelve years; during which time he gave no occasion for even a temporary suspension. And still more, he has stood a test which perhaps hardly one in a hundred, similarly circumstanced, would have borne blameless. It appears that upward of ten years ago his wife separated from him, leaving him with several children. The general consequence of this is that the parties yield themselves up to uncharitable habits. It is pleasing, therefore, to meet with a single case where we have reason to believe that the power of Divine Grace has triumphed over this 'easily besetting' sin. Since I have known Taylor—nearly four years—he has lived correctly as to his moral character, and consistently as a Christian. I have also taken pains to inquire, among those who well knew him, as to his former life, and have received the same testimony from them.

"About a week before his death I called to see him. I found by his bedside 'Baxter's Dying Thoughts.' He said it was a good book, and he liked it very much. The way in which he spoke of it showed that it had been a comfort to him. On speaking to him of death, he said, 'I am quite willing for whatever is the will of God. I have no will of my own.'"

The man died in great peace, full of love and gratitude to the Savior and to his servants. Another was in darkness during the earlier part of his sickness, but finally obtained a clear hope, and left his dying testimony in writing, as follows:

"Our Savior says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Christ is willing to save me. My hope is not in this world—but in the Lord I put my trust. No other way sinners can be saved but in the Lord Jesus. He is the Author and Finisher of our faith. I will wait on him until he is pleased to remove me from this troublesome world. O may the Lord increase my faith, confirm my hope, and fit me for his kingdom! Bless the Lord, O my soul, and give him thanks for all his benefits toward me. God bless the Rev. Mr. Denton and Abraham Johnson for their visitation of me in my affliction."

On the Lord's Day, Feb. 12, Mr. Denton baptized 38 converts, after full probation, careful instruction, and a thorough examination. His account of the examination is well worthy of perusal.

"The special examination of the baptized persons had been but brief, comprising a few simple questions on the first principles of the Christian Religion; for having myself catechetically instructed all of them for more than three years, I was pretty well acquainted with the whole. Still, I would not accept of any who could not tell me, in their own way, that Christ was the Son of God; that he died for their sins; that they believed on him, loved him, and desired to serve him. To obtain satisfactory answers to these simple but important questions was, however, in some instances very difficult. Many who were able to *understand* a good deal of plain English were unable to *express* much. As they themselves say, 'their mouths were too heavy:' they could not turn into English what they wished to say. To some of my questions I received such replies as these—'I feel it very well in my heart, but me no able to talk.' 'All live in my heart.' 'I take all my heart, I gib him to God.' One man, however, appeared to know so little English that I could scarcely get a satisfactory answer from him; yet I knew his character was good, and had for a long time observed his simplicity, and his constant attendance at Sunday-school and church. I therefore sent him to the Christian Visitor, and told him to inquire of him, and among his countrymen, what I expected from him. This I believe he did very diligently, for the man came to me four different times to be examined, and was as often sent back. At last, finding that he could not possibly express himself in English, and being unwilling to reject him, I sent for a person of his own tribe to ask him the same questions in his own language, and then I obtained answers which were quite satisfactory. Some were more intelligent and apt in articulating English words, and from them it was not difficult to obtain a reason for the hope that was in them.'

"One or two answers are worth mentioning, because they bring out facts that otherwise lay hid, and which are very pleasing. Asking whether they made prayer a daily duty; when they prayed; where, and for what, I obtained such replies as these—'When I get up in the morning, I pray; if I walk in the road, I pray; if I go into the farm, I pray; when I go to bed, I pray.' On asking one whether he prayed in his own language or in English, he said, 'If I think one word in English I pray him: if I think one word in Oku I pray him.' Another said, referring to family prayer, that he was not able to pray himself, but that his little girl always prayed. I asked one man if he could repeat the Ten Commandments and the Creed. He replied, 'I no catch all yet, but my little boy larn me.'"

We do not know how it may affect other minds; but for ourselves, there is nothing more satisfactory or improving than the contemplation of these humble memorials of the poor. Like the narratives of the New Testament, they carry conviction of the reality of the Christian faith and life which no argument or eloquence can equal. Those who have had it firmly impressed upon their minds, by the representations of interested parties, that the recaptured Africans, who are liberated from the slave-ships by the British cruisers, are subjected to a degradation hardly preferable to the bondage of the sugar plantation, will be struck with the following testimonial from Rev. Mr. Bultman, of *Kent Station*, who had 120 of these "Queen's Children," as they are called, connected with his congregation.

"These children are certainly the most interesting, and by far the most promising part of our population. They unite, or promise to unite, the Creole's knowledge of book-reading Prince, the Liberated African's simplicity and humbleness of position. They are more industrious than those grown up from among them, and those of earlier days, every where came to Eb[illegible] part of our congregations. They [illegible]rman not on among our people—the leaven of [illegible] of the Pri[illegible]n had [illegible]vange

THE BIBLE FOR CHILDREN.

It is thought by some that the Bible is above the capacity of young children, and that books of a simpler character, presenting perhaps the narratives and instructions of the Bible in plainer language, should be substituted for it until the mind of the child has been tolerably well developed by study. Some of these books are admirable for the purpose of conveying religious instruction to very young minds. The "Peep of Day," for example, and the progressive series of volumes by the same author, are invaluable auxiliaries to the teacher of an infant class, and to the mother in the Sabbath lessons of her little family. When used not as a substitute for the study of the Scriptures, but as auxiliary thereto, explaining the meaning of Scripture language, and the historical and local allusions of the Bible, such works are greatly to be commended. But they should never be permitted to keep the Bible out of view, nor by constant association to acquire an interest which does not pertain to the simple word of God.

There are many books for children which have in them little of Scripture narrative or of Scripture truth in any form; and which dilute that truth, so that instead of being milk for babes it resembles rather those simple teas of herbs which serve to quiet a restless stomach in the absence of its proper nourishment. A child fed only with the *pap* of such productions is stinted in its moral growth: it should have "the pure milk of the word."

Admirable as many stories for children are, any one who has made the experiment must have observed how far superior to those of human composition are the stories of the Bible, told in the language of the Bible, with such explanations only as may serve here and there to fix in the memory the meaning of a word. Take the account of the creation, and of the temptation and the fall of man, of the deluge, the ark and the rainbow, the story of Abraham offering up his son Isaac, the story of Joseph, of the birth of Moses, of the deliverance of the Israelites from Egypt, of the appearance of Jehovah on Sinai, the story of Samuel, of David and Goliath; in a word, the entire historical part of the Old Testament; take the account of the birth and of the crucifixion of the Savior, or one of his parables, or the simple record of a miracle like the raising of Jairus' daughter, and of the widow's son at Nain, and read it to a child of ordinary intelligence, from two to five years old, and you will find that nothing which your own imagination can invent, and nothing which the invention of others has supplied, is so fascinating as a Bible-story in Bible language, with such explanation and practical improvement as the circumstances may suggest to your own mind.

It is one of the most wonderful features of the Bible that it is adapted to every period of life, and to every grade of intellect. The child and the philosopher may alike slake their thirst together at its crystal fountains, and may partake with equal delight of its golden fruits.

In the religious instruction of children we should make the Bible the ground-work: it is adapted as a *first* book to the infant mind.

For the Independent.

THOUGHTS ON SPRING.

Extract of a letter from an aged Clergyman in the Country to his Daughter in the City.

———, March 16, 1849.

MY DEAR CHILD:—This, in the world of nature, is a pleasant morning. The winter has been long, severe and trying; but it is "over and gone." The spring is upon us, and we need not go to the calendar to learn the fact—it is announced this morning by a thousand tongues. This day "uttereth speech." And the birds around us are full of happy instinctive intelligence: each has a story to tell, and a merry song to sing—"The winter is over and gone"—"*is over and gone.*"

And how full of instruction and encouragement. *Life* is in many respects a wintry season. Chills, and storms, and painful sterility of soul, we now experience. "Long nights of darkness dwell below, with scarce a twinkling ray." But light and gladness are "sown for the righteous;" and the approaching *Spring* will bring them up and hasten their maturity.

Some moral plants seem to be nurtured all through the winter in the green-house; they are sheltered from the bleak winds, the nipping frosts, and the pelting storms. But is this on the whole to be coveted? Will such delicate plants be as well prepared to welcome, to appreciate and to enjoy the spring season in all its freshness and fulness, when it comes, as those which have endured the severity of winter?

Our "*afflictions work out* for us" * * * * but what—words such as mortals employ have no power to express: "a *glory*," in purity and felicity, that must be *realized* in order to be known; for its magnitude and character have never entered into the heart of man. And when known and possessed—when it "shall be revealed *in us*," it will not be *told by us.*

Now, when spiritual enjoyment is the highest, our ability to tell what we feel is the least. Such as *ape* religion, or sip at artificial streams, soon exhaust their inward store. They have no "thoughts that burn,"—no inspiring word of the Lord—like a "fire shut up in the bones." They have more words than they can warm—a multitude of religious unbaptized phrases, which have no more life in them than the long string of beads employed by the poor Catholic.

But when to the *believer* the "joys of salvation are restored," and the "love of God is shed abroad in the heart," *words* are wanting, the tongue is a poor tell-tale of such a heart. The best language we can employ is mean and unsatisfying. The office of hallowed lips trembling with an inward pressure is that of a mere safety-valve—permitting some irregular and broken escape of what cannot be contained within. There is an *aching fulness*, as well as an "aching *void*." When the Spirit "takes the things of God and shows them unto us"—presents them vividly before the mind, and wakes up all the interest of the inner-man, and the "heart burns" with love and with "longing"—there are inward *rejoicings* (as well as "*groanings*") that *cannot be uttered.*

In such a frame many might well say, "My *soul* doth magnify the Lord, my *spirit* doth rejoice in God my Savior." The mighty moving, the majesty and glory were within. Her lips only *savored* of the spiritual banquet of the soul. Her tongue could tell what *some great theme* was occupying and captivating her inward powers; but how vast, and with what ecstacy, her tongue could not tell.

In such a frame we are wont to covet the *utterance* of the Spirit-World. But there, even there, the story is not fully told. When a person has said all that is to be said on a subject, it is exhausted. Heaven will be *enjoyed*, but not exhausted. Its state is social—its inhabitants will communicate; but ages of communication, and thousands of ages of intercommunication, will only sharpen experience, heighten the song, expand the story of redemption, give energy to utterance, and leaves a *world of bliss* in the soul untold.

Hence there is no place in heaven for *hypocrites.* The people that dwell there, are preëminently *inside characters.* Like lovely Mary, (full of the Holy Ghost,) their praises and their rejoicings are all soul and spirit. God is a *Spirit*, infinitely blessed *in himself*; and those that worship him, and magnify him, and enjoy him, do it *in spirit.*

No disappointment in the better state. *Here* the object is *without*, and often distant, and flies before the pursuer. *There* it is *within*—"Christ *formed in them.*" "Of his *fulness* they receive." An infinite and glorified Savior *within them.* "All in all" within them. No wonder that the soul's blessedness cannot be fully reported.

The Spring in nature is an opening—bursting season. River, fountain, spring, gush and flow unbidden. The seals of Earth are broken, and there is a sudden development—grass and grain, flower and shrub, and tree, all coming forth, with blade, and bud, and blossom. We have a young world again—everything bright and fresh with life and promise. But oh! how transient! Things *here* will grow old and hasten to decay—the properties and elements of earth are too feeble and too poor to sustain a *perpetual* spring or give us a summer that will not soon be "ended."

Not so in the better country—"there *everlasting Spring* abides, and never withering flowers." The principles and elements of heaven are equal to an eternal Spring. The Essence of being and beauty is there—the Soul of creation and redemption presides there—the "Son of Man" wears the "*dew of his youth*" through eternity—so do his people, so does his kingdom, and everything pertaining to it. Not a sere leaf ever seen upon the "Tree of Life—always verdant, in bud and blossom; and yet affording, without a moment's lack, its rich and ready fruit.

We have a little of heaven on earth. If I have not enjoyed a *small* measure of it the Winter past, I feel quite certain that I never shall; and the little, the grain, the twenty-fourth part of a penny-weight we have here, is *just like* the eternal weight in heaven. The dew-drop on "these low grounds" is from the ocean in the "third heavens;" but according to my *position* I can tell you but little about the "little leaven" that is hid in the meal. If it has a place among the moral elements of your soul, you know *what* it is, and how *good* it is by its blessed influence; but you cannot tell your children what it is: if you see them suffering and perishing for lack of it, you cannot make them understand how sweet and how precious it is, nor give them a relish for it. Are they in great danger? Follow the Master with the importunity of the Canaanitish woman; He can plant the grain of mustard seed in their young hearts; and though the "least of all seeds," it will grow; it will live through a wintry season, and by and by it will expand and flourish under the genial influence of an eternal spring.

"Things *new and old*"—such is the "treasure" out of which we draw; such is the Bible, in our experience if not in itself—such is personal piety—such are the fruits of the "Tree of Life," and so is made up that "fulness of joy" in the presence of God. If there was nothing "*old*," the *foundations* would be wanting; if nothing "*new*," interest would be lacking. "Things new and old." I have been reading the *Old Book* with *new delight*, with fresh draughts of spiritual pleasure. The prophetical part of the Apocalypse (to my eye), sheds a brilliant light upon the present aspects of the world; the convulsed state of nations; political revolutions; the reeling position of the "man of sin;" and the mighty agency, and the external success of the evangelical Church. *March storms* are fierce; and if the witnesses are yet to be slain, we may soon have to encounter an opposition rolling in upon us like a flood: but be assured, the glorious spring-tide of the Church is near at hand; the iron bands of despotism are bursting; men are receiving light and liberty; and when the Spirit shall be poured from on high, and nations shall be born in a day, this sin-stricken world will become as the garden of the Lord. E. K.

For the Independent.

SOUND DOCTRINE.

"For the time will come when they will not endure sound doctrine."

Much time has been expended, and many theories have been advanced of late years, to show some good reason why the churches throughout our land have enjoyed so few precious seasons of the reviving influences of God's Holy Spirit among them. What, it is asked, has become of the genuine revivals experienced many years since? when the candle of the Lord seemed constantly burning with a bright and steady light; not with a flickering sickly glare, shining as it were for a little season, and then going out forever, leaving the Church in a state of most lamentable darkness, and spiritual declension. *Then* a revival in a congregation was known and felt far and wide. It was the all-absorbing topic of conversation. Things of minor importance seemed to be forgotten, differences of opinion in religious matters were scarcely thought of. All appeared more or less affected by the faithful expositions of God's Word, and a deep solemnity seemed to pervade entire congregations, feeling as they did, that the Lord was in deed and in truth among them. Why may not our churches enjoy these same refreshing seasons again? not feeling satisfied with a few drops of mercy now and then, but seeking to draw down full and copious showers of Divine Grace, the healing streams of which shall make glad the city of our God? Many causes have been assigned as reasons why the churches do not at this present time enjoy in a greater degree these precious influences of the Spirit. But are there not some reasons which may not have been mentioned, or at least considered as important ones, in connection with this matter? I cannot but think there are; and so fully has this thought been impressed upon my own mind, that I could not refrain from saying a few words on the subject.

And first, may not some of the causes which have operated against revivals be clearly traced to the *heart* of the Church? Has not the time arrived when many of its visible members "will not endure sound doctrine;" but, having itching ears, have heaped unto themselves teachers who are expected to please and interest them, while but little permanent serious impression is produced on their hearts? Do not professing Christians at the present day throw far too great a weight of responsibility on their ministers, while they themselves bear but a small part of the burden? Our Savior said, "Be ye *doers of* the Word, and not *hearers* only." But this Divine command is now too often rendered—we attend upon the stated ministration of the word *only* as hearers; desiring to listen to something which will please the ear, and perhaps rivet the attention for a short time, and then we go away forgetting what manner of persons we are, and feeling that we have no more to do in the matter. Is not this too much the case in many of our churches? Notwithstanding so little exertion is used by the members of the church themselves to keep alive an interest in religious things, yet they often inquire, "Why do we not have a revival of God's Spirit among us?" And perhaps they will make an effort to ascertain the reason. They will look everywhere else but in their own hearts; thinking they are doing all their duty by attending the stated services of the sanctuary on the Sabbath, and also the lecture and prayer-meeting during the week, if no other *important* engagements keeps them away. They see the indications of God's presence in some neighboring church, and wonder why they are not also partakers in the blessing, not considering that the fountain must first be purified, before it can send forth healing streams. Then the blame is laid upon their minister. If he only had more of a revival spirit, and would not preach quite so much about the *sound doctrines* of the Bible, which are good enough in their place, they are sure they should have a revival very soon—and things would go on differently. They have never thought so much about this matter before; but now they begin to see their minister is no more than a man like themselves, subject to the same infirmities of our fallen natures, and liable often to err in judgment, as well as others. This seems to be a new discovery to some; and finding imperfection where they had imagined perfection alone should be found, they become restless and dissatisfied, and think any change would be preferable to the state they are in. They will admit that the Gospel is preached to them in plainness and truth, and that the great and fundamental doctrines of the Bible are held up to their view from time to time. But say they, "we need a different style of preaching now—our minister is behind the age. We want something more exciting, something to make us feel, and keep us awake—and if we cannot hear such preaching at home, we must go where we can hear it; for we are in a cold state, and need to be quickened and revived by the rays of the sun of righteousness." Thus, instead of looking into their hearts and praying earnestly that God would pour out his gracious Spirit upon their pastor and themselves, they are filled with murmurings and complaints—ready to ascribe the cause of the Spirit's influences being withheld from them to want of faithfulness on the part of their minister, want of discipline in the Church, and to every other cause but the true one—which is a want of a proper spirit in themselves to enjoy the desired blessings. Are not these things so? Is not this growing aversion in the minds of many against sound doctrinal truths leading them slowly but surely away from the path of duty? And this morbid, unhealthy appetite for something *new* and *exciting*, will it in the end satisfy the soul? We will suppose for instance a church is in a cold state—that the pastor as well as his flock can say with much earnestness, "Oh that it were with me as in months past." What course should they pursue under such circumstances, if they really and truly desired God's presence among them? Could they expect to enjoy his smiles if they were disposed to find fault with each other, to magnify small things into great ones, and especially to *blame* their minister for the spiritual apathy and indifference by which they were surrounded? and desiring that he would preach some *new doctrine* to them in order to bring down the promised blessing? Surely a church could not take a more effectual course, to shut out the sweet influences of the Spirit than this. But let them come *unitedly* to the throne of Grace, praying earnestly, and with broken hearts, that God would appear in their midst to bless them; praying also for their pastor, that his lips might be touched with a coal from the altar; and not only praying for him, but endeavoring to uphold his hands, and strengthen him for the great work; let them do this and the blessing cannot, will not be withheld. *Then* will their hearts be melted together in love and contrition, and both pastor and people will once more have cause to rejoice in the loving-kindness of their God. Then they will endure and love the sound doctrines of the truth for the truth's sake, and the Spirit will delight to dwell with them. Oh! that our churches might witness more of these precious seasons; and that professing Christians would endeavor to sanctify themselves more and more, that the Lord might do wonders among them.

A CONGREGATIONALIST.

Brooklyn, March 14, 1847.

POPERY IN THE WEST.

[We give below a letter from a gentleman of intelligence who is traveling in the West. He takes a view somewhat different from our own of the political and social influence of Popery in the West. There may be some localities in which its influence is as stated just at present; but the free circulation of the Bible, with free schools, will soon work a change, if Christians do their duty.]

ST. GENEVIEVE, MO., March 11, 1849.

MESSRS. EDITORS:—I have just attended "high mass," in the Catholic Church—for there is no other Church here—and finding no Protestant books in the house where I am staying, and none printed in English, except an old book, nearly worn out, on *Military Discipline*, in which subject I take no particular interest, and as I brought no Bible with me, (what I have not omitted before in many years,) although I have found them everywhere on steamboats, at hotels, &c., until I reached this place, I am shut up to meditation, and to the reading over again a copy of *The Independent* which I received before leaving home. On taking up the paper, my eye rested, for the second or third time, on the article headed "The errors of the West no ground of discouragement." The article is credited to the Rev. E. N. Kirk.

I have not seen the whole West—and Mr. Kirk may have done so; but from what I have seen, and from what I have been able to learn by mixing much with all classes of people, and by extended inquiry, I am compelled to differ from him on this subject: not that the errors of this country are such as to *discourage* benevolent and Christian efforts for the enlightenment and improvement of the masses here; but I do regard the stronghold they have on the people, and particularly the error of Romanism, which has evidently got actual possession and control of this entire region of country, as a most serious, but I trust not, insurmountable obstacle to the ultimate triumph of the Protestant faith. The ground of my hope for what is called the "Valley of the Mississippi" is not in the wisdom or works of man—it is too late for these to effect the object; but it is in the wisdom and grace of God, who can overturn and overrule; and for this let Christians labor and pray. I am greatly disappointed in the moral condition of this valley of the West. I knew from hearsay that the Romanists were making great efforts to control the "Valley of the Mississippi," but did not believe what I now see, that there were old and somewhat populous towns, and whole districts of country, in which there is not the remotest indication of Protestant society, or Protestant sympathy. The traveler may see, as he passes up and down the Mississippi, and back into the country, at least west of the river, elegant Catholic colleges, seminaries, convents, cathedrals, and parish churches; but in many instances, no place of worship for the Protestant. The Romanists are reaching as far east as Cincinnati, and almost claim the control of the "Queen City;" but at St. Louis, the residence of the Archbishop of this diocese, the contest is close, and the Bishop claims it. The Jesuits, for the last 80 to 100 years, have been laboring assiduously to save this portion of the country from Protestant rule; and while we have slept, they have been sowing tares, and the luxuriance of their growth threatens to choke and destroy the wheat. The facts which I have been able to collect justify me in saying, that the Catholics now control the States of Iowa, Missouri, Arkansas, Louisiana, Mississippi, and I *think*, Illinois. They hold great sway also in Wisconsin, the southern part of Indiana, the western portions of Kentucky and Tennessee, to say nothing of their power in Texas, the newly acquired territory in Mexico, and in many of the eastern Atlantic States. If these things are so, we have been dreaming away our day of most favorable opportunity; and what has been lost, God only knows when and how it shall be recovered. The sermon to-day was delivered in very broken English, so that I understood a portion of it. The preaching is generally in French. The subject of the discourse was the duty of the faithful to contribute means for the education of priests, and for their support in new places where the people are too poor to support a preacher. The Archbishop has just issued a circular to all the Bishops and priests under his charge, informing them of the great demand for priests, and says he is frequently receiving application for priests where there are none; that there are many places where the people have to go 50 and 100 miles for a priest, (to administer extreme unction, I suppose,) and that multitudes of souls might be saved if they could furnish priests for these destitute places. The priest, in his sermon this morning, appealed to people to *give*; assuring them that by so doing they would save souls. In conversing to-day with a very intelligent and wealthy merchant, who is a Catholic, I found that they have no hesitancy in *claiming* the control of *all* the States *west* of the Mississippi, and some east. He claimed Illinois and Wisconsin. The question now arises—*what shall be done?* I am satisfied that but very little can be done without *good schools*; and I fear that the object and labors of the Hon. William Slade are not duly appreciated at the East, from whence help must come, if this country is ever to be redeemed from papal rule.

Some of the errors of the West are not very formidable, as Mr. Kirk remarks; for Campbellism and Mormonism are but mere specks on the character of Protestantism: but Romanism is old and deep-rooted; it has the sanction of many centuries, and finds its throne in the hearts of the ignorant and superstitious.

The laws of this State authorize the transaction of business on the Sabbath, up to 9 o'clock, A.M.; so that stores and other places of business are open till 9 or 10 o'clock, if not all day. Slavery is beginning to be felt to be a curse in this State; and I am not without hope that Kentucky will do justice to the subject in her coming Convention, believing that Missouri will soon follow. It is of vast importance that Kentucky sets a *good example*; for I believe that several other States will soon imitate her example, whatever it be.

L. W. G.

FAMILY PICTURES FROM THE BIBLE.

BY MRS. E. F. ELLET.

III.

THE FAMILY OF ABRAHAM.

Among the nations that overspread the earth after the flood, the families of the patriarchs stood separate and distinguished by the peculiarity of their religious faith. They were honored by special revelations from time to time, and enjoyed the privilege of familiar intercourse with the Deity, being the chosen objects of his protection and blessing. They were called of God to be unlike those around them, and appointed for the preservation of the true knowledge and worship of Him, and the establishment of religion upon earth. The pastoral simplicity of their lives, and their migratory habits, were calculated to favor their state of immediate dependence on Him by whose revealed will their movements were directed.

Abraham, the first and most eminent of the patriarchs, whose name has figured in eastern traditions—and whose remarkable history is given in the simple narrative of the Book of Genesis—was one of a pastoral family dwelling in Ur of the Chaldees, a region which afterwards became the seat of the great Babylonian monarchy. The marriages of Abram and Nahor are mentioned as having taken place during their residence there; Haran, the father of Lot, dying before his father Terah in the land of his nativity. The migration of Terah and all his family from Ur of the Chaldees followed; and they fixed their new settlement at Haran, where Terah afterwards died.

The Bible does not inform us how Abram first acquired his knowledge of the unity and providence of the Deity, nor what was the belief of his tribe and family. The legends of other nations represent Terah as an idolater, and even as a maker of images. One of these traditionary fictions relates the surprise of Abram on seeing one of the images broken by an accidental fall, and the reasoning in his own heart, by which he became convinced that a deity incapable of saving itself from humiliation and injury, could not be a proper object of worship. Another, related in the History of the Jews, represents him walking by night over the spacious plain of Chaldea, gazing upon the stars of heaven, the adoration of which was a primitive form of idolatry, and observing the wonderful beauty of the planet Venus. "'Behold,' said he within himself, 'the God and Lord of the universe!' but the star set and disappeared; and Abram felt that the Lord of the universe could not thus be liable to change. Shortly after, he beheld the moon at the full:—'Lo,' he cried—'the Divine Creator—the manifest Deity!' but the moon sank below the horizon; and Abram made the same reflection as at the setting of the evening star. All the rest of the night he passed in profound rumination; at sunrise he stood before the gates of Babylon, and saw the whole people prostrate in adoration. 'Wondrous orb!' he exclaimed, 'thou surely art the Creator and Ruler of all nature!—but thou, too, hastest like the rest to thy setting!—neither then art thou my Creator, my Lord, or my God!'"

Although we know not in what manner the idea of the one Supreme Creator was first acquired by the patriarch, it is pleasing to contemplate him, at this period of his life, alone among those around him as a worshiper of the revealed God. All the descendants of the sons of Noah, it is probable, had preserved some notion of His nature and power, though darkened and corrupted in their traditions, and mingled with their veneration for those works of His hands, the aspect of which most forcibly impressed their senses. It is not likely that they had any worthy conception of the moral attributes of the Deity. They worshiped, therefore, whatever, to their perverted imagination, might seem to represent this unknown and incomprehensible Being.

The time came when Abraham, the destined father of a family and tribe chosen from among the families of earth, was to separate himself from his country, and his kindred, and his father's house. The mysterious command was laid upon him, and the promise given, of which then there appeared little prospect of fulfilment—for Sarai had no children. The promise—"I will make of thee a great nation, and will bless thee, and make thy name great"—was one that comprehended every desire of a pastoral chieftain of that age. How great must have been the faith, which, looking beyond the most discouraging improbabilities, relied absolutely and implicitly on the Divine word! Abraham doubted not, questioned not; his obedience was immediate. Collecting those who constituted his household—his servants and all the substance he had gathered, and accompanied by Lot, his brother's son—he passed across the Euphrates into the land of Canaan. Their first settlement was at Shechem, upon the plain of Moriah, between the mountains Ebal and Gerizim, where he was again favored with a vision of his Heavenly Protector, and the promise that the land before him should belong to his seed; and where he performed the fundamental duty of the chief of a clan, by building an altar unto the Lord. Moving onward, probably as the native pastures were exhausted, the tribe pitched their tents by a mountain eastward of Bethel; in every halting place an altar being erected, and solemn worship offered to the God in whom Abraham trusted, and who was the invisible guide of his wanderings. It is worthy of notice, that through all his removals, this was his first act on *forming* a new settlement. The blessing of the Almighty was sought, as the beginning and crowning of every enterprise, the safeguard and light of his dwelling. When he returned from Egypt, whither a famine had driven him, and journeyed to the place of his former encampment, near the site where Bethel afterwards stood, he took possession by going to the height where he had at first built an altar, and offering solemn sacrifice thereon, calling upon the name of the Lord.

How attractive is the picture given of the pastoral life of the first patriarchs—passing from one pleasant locality to another, pitching their tents by some grove or fountain, and acquiring increase of wealth wherever they went—under the abiding influence of the blessing borne with them! They were rich in flocks and herds—sheep and oxen, and camels and asses, and tents, and men-servants and maid-servants; the simple possessions naturally exchanged and accumulated in a primitive state of society. Besides these, Abraham had silver and gold; he was prosperous, for his substance had increased greatly during his visit in Egypt; but it does not appear that wealth made him arrogant, or rendered him less disposed to respect the claims of others. When it became evident, by reason of the increase of Lot's riches also, that they could no longer dwell together without the continuance of strife between their herdsmen—and that "the land was not able to bear them—for their substance was great"—Abraham sought not to encroach on the pastures to which the stock of cattle belonging to Lot had an equal right with himself, but proposed a division of the land, and an amicable separation. He gave the choice to his brother's son, though he might have claimed it on the score of seniority, and the grant of the Creator. It was generous, therefore, as well as expressive of his desire to do justly—to ask no advantage for himself. He bids Lot select the portion he would inhabit; "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." The fertile and well-watered valley of the Jordan, blooming as the garden of the Lord, attracted the eyes of Lot, and he took his departure eastward, to establish his independent settlement among the cities of the plain. Abram remained in Canaan. After the departure of Lot, the Divine grant of the land was renewed to him and to his seed. He was commanded to survey the country from north to south, and from its eastern to its western boundaries; to walk through the length and breadth of the land, and to regard it as the heritage of his posterity, which should be countless as the dust of the earth.

The chief was not indifferent, in his own prosperity, to the dangers that beset his kinsman. When informed, by a fugitive, of the capture of Lot by invaders of the country, he made haste, with three hundred and eighteen of his trained servants, to pursue the enemy; and falling on them by night, rescued Lot and the other captives, and wrested from them the booty they

arm of our spiritual warfare, united prayer? Besides, that this fear is imaginary is proved by the fact that the "Friends" unite with abolition societies where audible prayer is made. The offence of others at the omission of prayer is certain; and were the fact of the omission generally known, it would fill with surprise and grief the friends of the Society all over the land. Another difficulty relates to the form and manner of the duty; as the practice of the friends of the Society is not uniform elsewhere. But as this is found to be no insuperable difficulty in other societies, nor in the auxiliaries of the Bible Society, why should it be so feared, even in prospect, that the attempt should never be made? If the Managers *have taken* the responsibility of *excluding prayer*, they may take that of directing its form. If they have borne the greater, which was not necessary, they need not fear lest they should sink under the less, which is.

Let us hear from you, dear brethren, when you have considered this subject, and made up your minds. And if you concur with us, let your views be known in the Board in New York at your earliest convenience. Praying that you may be directed by the spirit of wisdom and understanding, of counsel and might, and of the knowledge and fear of the Lord, we remain your brethren in the Lord,

JOSEPH MCCARRELL.
A. B. VAN ZANDT.
G. C. MONELL.
JOHN BEVRIDGE.
C. C. SMITH.

REPORT OF COMMITTEE,

Adopted by the Board of Managers of the American Bible Society, on opening the Meetings with prayer.

The subject referred by the Board contained in a communication from the Newburgh Bible Society, namely: the opening our anniversary meetings with prayer, was taken up, and the following report is now submitted thereon.

1st. It appears that the present mode of opening our anniversary meetings is one which was deliberately adopted by the founders and early friends of the Society, in view of the circumstances in which they were placed, composed as they were of various religious denominations, accustomed to different forms of worship. For their successors now to alter the original mode is evidently improper, unless there is in it something intrinsically wrong, or a change called for by the great body of the Society's constituents.

2nd. While other benevolent societies, having different objects to accomplish, open their public meetings with prayer, or prayer and music, it seems an appropriate exercise for *this Institution*, whose simple design is to circulate the Holy Scriptures without note or comment, to commence with the devout reading of a portion of that *inspired truth* which they are endeavoring to spread throughout the world.

That such an exercise is felt to be solemn, reverential, and edifying, thousands can from experience testify: they view it, and cannot but view it as acceptable worship; particularly when the portion of Scripture read, as is often the case, abounds with confessions, petitions and thanksgivings.

3rd. While the mode of opening our public meetings has often been a topic of conversation among the friends of the Society, and while it is known that many would have no *personal* objection to add, on the occasion, audible prayer to the reading of the Scriptures, yet few individuals have ever advised or expressed a desire, all things considered, that such an addition should be made.

The Committee, therefore, in view of the facts and circumstances thus set forth, *recommend* that our anniversary devotional exercise continue as heretofore.

The Independent.

NEW YORK, THURSDAY, APRIL 12.

THE MISSION AMONG THE CHOCTAWS.

The mission from the American Board of Foreign Missions to the Choctaws was commenced thirty years ago. It is now twenty years since the fruits of evangelical effort began to appear among that people. In the year preceding the annual report of 1829, fifty or sixty Choctaw converts were added to the mission churches. The work however was greatly retarded by the removal of the Choctaws from the ancient seat of the race, to their new home west of the Mississippi. But for the last eight years, the success of the mission has been constant, and in a high degree encouraging. At the present time, the whole number of Church members in the Choctaw mission churches, is 914. The persons employed by the Board in the various departments of this mission, are six ordained ministers, two licensed preachers, (one of them a native,) and five male and twenty-five female assistant missionaries,—the entire force employed in the work being thirty-eight persons. In the five boarding schools under the control of the missionaries, and taught by them, there are 160 boarding scholars. Of the boarding scholars one hundred and thirty-five are boarded at the expense of the Choctaw government. The expenditures of the Board for the support of this mission, during the last year, were about $5,500.

The country on which the Choctaws, including the Chickasaws, have been "permanently" settled, is west of the Southern part of Arkansas, and stretches along the northern boundary of Texas to what was once New Mexico. Before their removal, the Choctaws were chiefly within the limits of the State of Mississippi. Very naturally, the civilization which they are adopting is of the same sort with that of their white neighbors. In proportion as they acquire property and cultivate the soil, they become a slaveholding people. The origin of negro slavery among them, is referred, by those acquainted with their history, to a period long anterior to the commencement of any mission among them. Our missionaries found negro slavery already established there; and they do not find, nor do they give us any reason to infer that the progress of civilization, thus far, has any tendency to the abolition of that most undesirable institution. The ideas of the Choctaws as to the right and wrong of Slavery, are entirely accordant with those of their white neighbors in the States of Arkansas, Louisiana, and Texas. Between them and the people of the Northern States, there does not appear to be any sympathy on this great moral subject.

It is not surprising, therefore, to learn that of the nine hundred who are now in communion with the Choctaw mission churches, one hundred are slaves, and thirty-eight are masters. The churches there do not seem to differ in this respect from churches in the adjoining States. What is of more importance, the missionaries, like the Presbyterian ministers of the adjoining States with whom they naturally associate, consider it to be their duty not to "meddle" with the question of right and wrong in regard to Slavery, and not to be understood as being otherwise than "neutral" in regard to the permanence of the institution in the Choctaw nation.

In this way, the relations between the Choctaw Mission and the Missionary institution on which it depends for support, have become somewhat embarrassed. The revenues of the American Board of Foreign Missions are derived from the contributions of Christian people in the Northern States. In the judgment of these people, Christianity and the institution of Slavery are opposed to each other in their first principles and in all their influences. The free people whose contributions make the revenue of the Board, are not indeed prepared to say that no master of a slave can be a Christian; they do not insist that every master shall be condemned and excommunicated without farther inquiry, simply because he is a master; but in regard to the nature of Slavery as an institution, their views are settled; they hold it to be atrociously unjust, and irreconcilably at war with the interests of society wherever it exists. The people of these States differ in regard to the measures to be taken against Slavery out of their own jurisdiction; but in regard to Slavery itself, they are as much agreed as they are in regard to the institution of polygamy or the institution of an imperial despotism. Their abhorrence of Slavery is written in their statute books; it is reaffirmed continually in judicial decisions; it breathes in their prayers to the God of mercy and of justice; it utters itself in all the forms of literature; it is among the steadiest of the forces to which political leaders, however unscrupulous, are compelled to do homage; it breaks forth from time to time, with sudden gusts of power, confounding the arrangements of demagogues, and scattering the trained and serried ranks of great political parties. Such a people cannot *long* consent to aid in propagating Christianity by the ministry of missionaries whose views of Christianity compel them to be "neutral" in regard to the bearings of Christianity on the institution of Slavery. Admit that the missionaries are best qualified to judge what their duty is in the peculiar circumstances in which they are laboring; admit that the missionaries in their correspondence with the Prudential Committee on this question have the best of the argument; after all this is conceded there remains an insuperable difficulty. The Prudential Committee, even if silenced in argument—even if convinced that the Missionaries ought to be "neutral" on the great question of right and wrong in regard to Slavery—have to do with another party—a party that cannot be convinced and will not be silenced. The Committee can do nothing in the missionary work, save as they are supported by the free Christian people of these Northern States; and the people are inflexible in their belief that the institution of Slavery is organized injustice, and must either expel Christianity or be expelled by it. They have no heart for the permanent support of missionaries that cannot or dare not show to converts in a slaveholding country the injustice and the entire anti-Christian character of the institution of Slavery.

We have already suggested that on this subject there appears to be a complete harmony of views not only between the Choctaw nation and the adjoining Slave States, but between the Choctaw churches and the churches of those States, and between the Missionaries and the Presbyterian ministry of the South-west. How obvious then is the solution of the difficulty which has arisen in regard to the Choctaw mission under the care of the American Board. Can any reason be suggested why these missionaries should not look for support to the Southern Presbyterians with whom they are in sympathy on the great question of the age, and who are their nearest neighbors, rather than to the Congregationalists and Presbyterians of the North, who are a thousand miles off from them, and with whom they can not sympathize on that great question? Why should there not be at once an amicable arrangement between the American Board and the Assembly's Board of Foreign Missions, by which this mission shall be transferred from the one to the other?

There is another aspect of the relations of this mission, which is of itself, in our view, a sufficient reason for such a transfer. The missionaries, and the churches under their care, are connected with that branch of the Presbyterian Church which denounces all voluntary associations for propagating the Gospel, and which regards the Congregational Churches generally, and all the Presbyterian Churches whose members contribute to such associations, as materially unsound in doctrine. Why, then, should they not be supported by their neighbors, the Old School Presbyterians of the South-west, to whom they belong, ecclesiastically and theologically, as well as in their sympathies on the questions relating to Slavery?

It would seem as if such views as these must have been obvious to every mind, from the first moment in which there appeared to be any embarrassment in the relations between the Choctaw Mission and the American Board. We feel ourselves called to express them at this time, because we think that the only way in which an impending difficulty can be amicably settled lies in this direction. What progress has been made since the last convocation of the Board—how far the correspondence between the Prudential Committee and the mission has proceeded—we are not informed. But if we may judge from the tone of a certain letter which was published in the (Richmond) *Watchman and Observer* on the 15th of February last, the difficulty is not likely to be disposed of before the next annual meeting.

The letter to which we have made reference is printed without the name of the writer; but the editor of the *Watchman and Observer* certifies that "it reveals the spirit of one who for nearly thirty years has shared in the privation and toil, and watchfulness incident to a residence among the red men of the forest, and who has incessantly labored to bring them to a knowledge of Christ." We doubt not the truth of this testimony; but we must confess that "the spirit" which the letter "reveals," does not seem to us to be in all respects a perfectly good spirit.

We have hesitated about laying this letter before our readers; but after retaining it under consideration for so long a time we have concluded to publish it that the members of the Board and the contributors to its funds, who have a serious responsibility in the matter, may be prepared to act understandingly. At present we refrain from any commentary on the letter or on the article in the *Princeton Review* to which the letter refers us.

{ WHEELOCK POST-OFFICE, RED RIVER,
{ *Choctaw Nation, Jan.* 16, 1849.

Dear Brother:—You have requested us to give you such information respecting our work here, as would be interesting to the churches. I would gladly have done it long ago, but my time is so employed that I have not had a moment to give you the facts. I wish I could, as we should be glad to have you bring this mission before the Presbyterian Churches through your excellent paper—our position just now is such that perhaps it would not be best for us to say much, lest our motives should be misunderstood, and it might be thought by some that we were "currying favor" with the Old School Presbyterians.

To-day's mail brought us the *Princeton Review* of the Special Report of the Prudential Committee and of Mr. Treat's letter. It is a noble thing, and takes precisely the view of the whole matter which Mr. W. takes. He had prepared a review, but this is so ably done, that he will give his another shape.

Please read the Annual Report of the A. B. C. F. M. for 1848. What is said of the Cherokee and Choctaw Missions is well enough. And by publishing the Choctaw part with *your editorial* remarks, you will do good: notice, also, in the Appendix, the Books translated and published. You can in this way call the attention of the Presbyterian Churches to this most interesting and successful Mission. We found when we attended the General Assembly in Baltimore, that it was scarcely known at all. We were surprised that it was not known that here in this Western wilderness there were so large a number of Presbyterians, part and parcel of the Presbyterian Church. I will try to give you some facts from time to time for you to arrange. Mr. W. has not time, nor have I—but I will try.

If the Presbyterian Church are going tamely to permit a whole Presbytery of Ministers, venerable for age and for standing, hard-working men, who mind their own business of preaching the Gospel and saving souls, and whose labors the great Head of the Church has been pleased to own and bless in bringing into the Church fourteen hundred of these precious souls for whom Christ died—I say, if they will permit a body who has no ecclesiastical jurisdiction at all, and who has only a power to hold property by virtue of their Act of Incorporation of the Legislature of Massachusetts, (which the said Legislature can alter or annul at pleasure) to disturb the peace and harmony of the churches, to prescribe a *new test* of church-membership unknown to our standards, and to threaten them with the loss of pecuniary support, if they do not comply—if they will allow this to be done, the Presbyterian Church has lost much of the spirit which animated their fathers, to say the least.

I have no idea that Mr. T. was aware of the materials he was acting upon. While here, he labored to bring the brethren to ask for a dismission from the Board—he seemed to think it would be the easiest and safest way. But they cannot ask for a dismission—why should they; they are on the same ground with the Board in all their published documents up to this time.—See Annual Reports from 1841. The Prudential Committee have changed their views, and say to the brethren, if you go with us, well, if not, you must leave us—or, in the language of President Blanchard, "if you disobey" our instruction, "you will be dropped." Dropped where? I should be glad to know. The Lord forbid we should be dropped into the red hot fires of Abolitionism such as his.

This threat to withhold pecuniary support is too puerile. Why, dear brother, those of us who have toiled on, amid obstacles of all sorts, and under discouragements of all kinds, for nearly thirty years, are not the men and women to be moved by a threat of this sort. Had we loved this world's cheer, we had not remained here. The pitiful stipend which the penuriousness of the churches furnishes, has not such value in our eyes that we fear to lose it. In all human probability, with our broken health, neither Mr. W. nor I could have lived and labored as we have done, had not our personal friends aided us.

Threaten children with the loss of some pecuniary indulgence—but we have no anxious care about it. We must live—these bodies must have food and clothing, and our expenses must be met, and they will be. Our Heavenly Father has cared for us, and He can so open the hearts of His children that those who wait upon the Lord shall not want any good thing. He has bread enough, and to spare, and we shall not perish with hunger.

The main thing with us is, that we cannot as Presbyterians, as Americans, we cannot yield to the demands of the Prudential Committee, and of the Board, if they adopt this report and letter, and thus make it their own. They have no right to interfere with the teaching and discipline of our church; except to inquire whether it is in accordance with the published confession of faith and doctrine and discipline of the Presbyterian Church. If it is, they have no right, as agents of the funds received from Presbyterian churches, to withhold our support, while we are in good standing in that church. And more: they have no right to hold up the brethren of this Mission to the public gaze, and denounce them as violating "the laws of love," &c. It matters not that with one breath they praise them—with one sentence they flatter—all this is weak. The part of Mr. T.'s letter where he speaks of slaveholding as sin, &c., and yet allows it to be dealt with cautiously, &c., is open to severe handing.

With regard to hiring slaves, why don't they permit *free laborers?* No one who has the year's trial that we have had, would have such slave help is we usually get here, if we could help it. We have had an excellent black man hired for the last three years, who is to be sold, and he entreats us to buy him—but we cannot. I wish some pious man in your region would do it for us.

THE CHRISTIAN REGISTER.

It is now some thirteen weeks since this expositor of Boston Unitarianism, after reprobating as strongly as it well could a statement which we had made of the Unitarian system, volunteered to give us its own version of a part of that system. That version we at once presented to our readers in the *Register's* own language; and the comments which we made upon it were characterized by that paper as "candid and fair." At the same time we suggested several questions bearing upon points of prime importance which the *Register*, in its haste as we then supposed, had omitted to touch; and asked for these questions consideration and an answer. After the lapse of three weeks, there came a brief response from the *Register*, copying the questions but declining for the present to answer them, on the ground that it was not necessary and the Editor had not time. Upon this reply—which certainly seemed to us a frivolous get-off from answering at all—we commented the following week with some sharpness, and again requested attention to the questions; and as the Editor of the *Register* in his next issue professed himself highly indignant at these comments, on the following week we apologized for any violence done to his sensibility, and re-stated the points in regard to which information was desired. This was four weeks since, and from that time to the present the *Register* has uttered no word upon the subject.

Will its Editor now have the manliness to tell us, whether he means to answer these questions or not? That they are important questions, he will scarcely deny. That they are questions in regard to which one who professes to be a Christian teacher should have clear views, can hardly be more a matter of doubt. That they are questions which can be answered briefly and simply, in a half-hour's time, by one who knows what he believes, is equally clear. Once more then we ask for these questions the *Register's* attention. It has charged us with bearing false witness against the Unitarian system; and we have a right to ask what that system *is*, in these important particulars. It professes to be able to instruct its readers in the truth; and if there is any truth concerning which they need to be informed, it surely is that which pertains to the transgression they have committed, to the penalty they have incurred, and the personal nature and dignity of the Saviour to whom they are directed. There is but one reason of which we can conceive, for declining further to answer these questions. And if the *Register's* Editor either remains mute or refuses to reply, we shall know what to think of his talent for silence. For the refreshing of his memory and that of others, we re-state the points:

It has spoken of an existing Divine Law, with Death as its penalty. Will it tell us what precisely is that "Death?" What in its nature? and what in its extent?

It has spoken of men as universally transgressors of this Law; and yet as being in childhood in a state of innocence. Will it tell us, then, just what the transgression *is* which brings the soul under the penalty, and at what point in life it is usually reached?

It denies that Christ is equal with the Father, and believes Him to be a finite and dependent Creature; and yet it has spoken of Him as the only-begotten Son of God, and as having preëminence in the creation. Will it tell us, then, what nature and rank it attributes to Him. *As what*, precisely—man, angel, archangel, or higher than either—it thinks of Him?

It does not believe the Scriptures to be fully inspired, and could hardly be convinced that we do. How much, then, and *what*, of the entire canon does it believe to be inspired? And how is it able to discriminate with accuracy between those portions which are of Divine origin, and Divine authority, and those which are the unauthorized interpolations of human hands?

UNIVERSAL SALVATION.

A certain print in this city devoted to the diffusion of the doctrine that the guilty and the good are alike happy hereafter, has on its front this text of Scripture: "And the angel said unto them, fear not, for behold! I bring you good tidings of great joy, which shall be to all people." Luke 2: 9, 10.

The text is wrongly quoted, as any reader may observe, in respect of its punctuation; and the fact that it is attributed to two passages, only the last of which really contains it, does not seem to argue great familiarity with that particular portion of the Scripture in those who have assumed it. But take it as it stands, and think of it a moment as applied to the doctrine of the Universal Salvation of men, without respect to their character or life! Suppose it to be announced in a family, that all Law had been done away by the abolition of penalty; that it was cruel to inflict suffering for sin; and that each child thereafter might do as he would, swear, lie, steal, torment, and his compassionate parent would not be able to persuade himself to his punishment—would that be "good tidings?"

Suppose it to be announced in the State, that Prisons were down, and their stones to be used to build palaces for the criminal; that law was an antiquated idea, and if men would not do as they ought to, they must be left to do as they would; that if they insisted on indulging their unpleasant propensities, in burning houses and robbing banks, in cutting rich men's throats and wreaking outrages too hideous to be named upon defenceless women, there was no help for it, but in the knowledge that the general principles of virtue were decidedly opposed to such courses, and in the hope that some time or other they might be brought to be sorry—would that be "good tidings?" would the calm exulting joy of the virtuous and the philanthropic welcome with gratitude such revelations of "peace?" or would a yell of triumphant malice, and of infuriate lust, and of demoniac greed, rise to the skies as a pæan of fiends?

And how is it—in the name of good sense and humanity as well as of religion, how is it—that the thought of the abolition of Law by the abrogation of its Penalty throughout God's system, is a matter for joy? Suppose it to be true—if it is not too blasphemous for supposition—that every objective motive has been removed from piety, and every outward restraint on the indulgence of sin; that Heaven has been promised equally to the miser and the martyr, to the meditative and devout Christian and the blood-glutted assassin, to the man who by patient continuance in well-doing seeks for glory and honor and immortality, and the man who is covetous and licentious and who lies in wait to deceive. Suppose this true, and who are they that should rejoice at it? What "tidings" are there here, except of license to guilt; of a most monstrous partiality for the bad in distinction from the good; of a virtual dissolution of all the bands that bind together God's spiritual system? What "tidings," save of a dishonored Sovereign, and a desolated Creation? If angels had ever come to bear such news, they must have come steaming from Pandemonium. And it could only have been the biting sarcasm of the fiend, that hissed in their words—"Fear not!"

COLD STORMS IN SPRING.

When Winter returned upon us so suddenly a fortnight since, with its snow and sleet and chilling winds, a careful observer of nature remarked, "Such weather at this season is a salutary check upon vegetation. When there is a succession of warm days in early Spring, not only do plants come forward rapidly, but there is a tenderness in the stalk which renders them sensitive to late frosts, to which our climate is liable. Such a day as this checks their growth, but it hardens them; they become tempered to the climate and reach maturity slowly but safely."

This fact illustrates God's method in the worlds of Providence and Grace. The sudden and rapid growth of prosperity is dangerous. It exposes us to feel more keenly hereafter some sudden blast of adversity. We need to be tempered and indurated by occasional disappointments and trials. "It is good for a man that he bear the yoke in his youth."

The exhilaration of the young convert may require the discipline of doubts and fears, that a calmer and firmer faith may thus be nurtured within him.

It is better that our young hopes should be damped and chilled, if thereby they shall be brought to a firmer consistency, than that they should grow luxuriantly to be nipped and blighted ere long by the rude blast.

THE SUNDAY-PAPERS.

"☞ 'THE ERA,' edited by Thomas Picton, and published by an association of Editors, Reporters,' &c., was added on Sunday to the growing family of New-York Sunday journals. It seems to be about as good as any of them. It is in part devoted to what is called 'Sporting' Intelligence—Racing, Hunting, The Drama, &c., &c. The Sunday papers have some pleasant qualities, are oftenest edited by Londoners, and have so extreme a horror of bigotry and Partisanship as very nearly to ignore the existence of Principle or stringent Morality. That a man should maintain an unpopular opinion without expecting pay for it, or deprive himself of lucre or personal consequence in the hope of promoting the well-being of his race, they find extreme difficulty in comprehending, even hypothetically. Still, such journals have their uses, and the 'B'hoy' who has a couple of shillings to spend of a Sunday does well in appropriating part of it to the purchase of these papers, rather than all to liquor and cigars as formerly. We may be mistaken on this point, but this is our opinion."

We were surprised and sorry to meet the above in Tuesday's *Tribune*. Its endorsement of "Sunday Journals," as "having their uses" and "pleasant qualities," and likely upon the whole to benefit their purchaser—furnishing at least a desirable substitute for his usual liquor and cigars—must have been read with pain by all the most valued friends of that Journal and its Editor. The truth is, that these "Sporting" papers, issued and distributed on the Sabbath, are in every aspect an unmitigated nuisance. The actual labor connected with their preparation and distribution, necessitates in those who perform it the direct violation of God's Law, and their own exclusion from the privilege of the Sabbath. It trenches materially, too, upon the rights of others—who may properly demand that their own enjoyment of the day shall not be interrupted, by the jarring of presses and the cries of news-boys. The materials which are put into these flash papers must be such also as shall meet the tastes of those who buy them; and that is equivalent to saying that they must be of the worst description—loose and inflaming stories, records of lustful passion and ingenious fraud and violent crime, exciting and unfounded political speculations, ALL upon which the vicious inclinations in man fasten most greedily, and by which they are fed into the most enormous growth.

To have these sheets circulated at any time would be a public calamity and curse. To have them circulated on the Sabbath—the day of God, made for His worship—and secretly supplied to the children and servants of even Christian families, that in the leisure of the day they may gloat over these impure details and fill their minds with fuel for passionate longings and future crime, is not one step this side of infamous. The *Tribune* would have done well if instead of advising its "B'hoy" patrons to reserve a couple of pence apiece for the purchase of these sheets, it had devoted the same space to reprobation of the practice and a demand for its check.

"HIGH-CHURCH ARROGANCE."

Under this caption we published a few weeks since, some comments upon the alleged interference of the Rev. Mr. Odenheimer of Philadelphia, with the funeral services of members of other communions who had "a property-right to interment in St. Peter's Churchyard." The *Episcopal Recorder* of the 7th inst. informs us that the Rector of St. Peter's has declared under his own signature, that "the whole statement from beginning to end is a slander; and so far as relates to his principles and actions, has not the slightest foundation in truth for any single fact alleged," and also that he published this denial in the *Christian Observer*, the very week after the charge. That denial we never saw, or we should have been prompt to contradict "the story we have been instrumental in circulating." The *Observer* published the names of the parties concerned, and stated, we believe, that the facts were communicated under a responsible name. We gave our authority for the statement, and of course are not to be held responsible for it. None can be more gratified than ourselves at finding that the Rector of St. Peter's has never put forth the absurd and insolent pretension imputed to him. But the equanimity of our mild and amiable contemporary the *Episcopal Recorder*, seems to have been greatly disturbed by our comments upon the act with which Mr. Odenheimer was charged. It says:

"Nor are the principles of law relating to this subject, which are promulged by our New York contemporary, more sound than the story he has been instrumental in circulating. It is *not* the law that every person who holds an interest in ecclesiastical property can do with it as he chooses. That property, whether it be a pew in a church edifice, a right of burial in a churchyard, or whatever be the nature or character of the interest he holds, is subservient to the uses set forth in its charter, if it be a body corporate, or in its articles of association if it be not, and to the rules and regulations prescribed in its constitution and by-laws. There is, in such case, no such thing as an individual right, differing from and independent of the right of the other corporators."

We have affirmed nothing contrary to this. It was stated in the *Observer* that "the Rev. Mr. Odenheimer claims and exercises authority to officiate at the funerals of all Baptists, Methodists, Presbyterians, and Quakers, who have a property-right to interment in St. Peter's church-yard." No doubt such rights are subject to certain regulations by charter or otherwise; and the original proprietors of St. Peter's church-yard were competent to attach to the sale of each lot therein the condition that all funerals should be conducted by the Rector of St. Peter's in full canonicals. But it is not intimated that there is any such condition, and no one would imagine that there was in a cemetery designed not for charitable uses but for private interests. There is this obvious difference between property in a burial-lot and property in a pew, to which the *Recorder* compares it. In the purchase of a pew there is at least a tacit understanding as to the uses of the house in which that pew is situated; it is a Presbyterian, an Episcopalian, a Baptist, a Methodist, a Roman Catholic house of worship, and no sane man would ever dream that it was his "individual right" to go and worship God in that narrow strip of private property called a pew, in a manner contrary to the established form of worship in the congregation, or to the disturbance of others. But the common understanding express or implied with regard to a burial-lot—Roman Catholic church-yards excepted—is simply that it shall be kept in proper order, and shall be liable to assessment for the general regulation of the grounds. And with that understanding we said, and say again,

"Though the ground may originally have been consecrated according to the rites of the Episcopal Church, the proprietor of a lot has a right to interment therein, be he Turk, Jew, infidel or heretic, and the funeral services should be conducted in each case according to the known preference of the deceased, or to the wishes of friends. No one has a right to interfere with family arrangements in such matters."

Does the *Recorder* mean to intimate that with respect to Episcopal church-yards it is usual to insert in the deed of a burial-lot the condition that the rites of interment shall be conducted according to the prayer-book, or that any ecclesiastical regulations are implied as in the purchase of a pew? If so, we are ignorant of the fact. We know very well that it is not necessary that a deceased person should have been a Christian in order to the reading of the burial-service over his grave. Says Baptist Noel, "the irreligious, the worldly, the profane, and the vicious are summoned to receive their awful doom as impenitent enemies of Christ, and their bodies being brought to the church-yard, the prayer-book says of each: (we quote the American form): For as much as it hath pleased Almighty God in his wise Providence to take out of this world the soul of our deceased *Brother*," &c.; and this is followed by the general thanksgiving for "the good examples of all," &c., who have "finished their course in faith."

Knowing from personal observation the great liberality of the Episcopal Church in this particular,—knowing that this "order for the burial of the dead" is used at the funerals of the licentious, the intemperate, and the profane, as well as of the godly, we did not for one moment imagine that burial according to the prayer-book was a condition of interment in an Episcopal church-yard, that there was more regard for a piece of consecrated ground than for moral character and truth. Will the *Recorder* inform us whether there is such a condition at St. Peter's? If there is, it may pass for a specimen of high-church bigotry; if not, if there are no conditions there but such as are common to Greenwood and Laurel Hill, then we say that the fact imputed to Mr. Odenheimer would have been "downright impudence," a gross invasion of "individual rights" by "ecclesiastical prerogative."

We regret that the *Recorder* did not express its opinion upon the views of Mr. Odenheimer respecting "the Church," given in the extracts from his Catechism. Does the *Recorder* hold with him that *the* CHURCH of Christ in these United States is known by the name "Protestant Episcopal," or does it hold in the language of the Preface to the Prayer-book that "the different religious denominations of Christians in these States," have "their respective *Churches*," and are to be regarded in all essential things as true churches of Christ?

A WAY TO REPRESS PASSION.

An excellent man in Connecticut, for many years a useful and honored member of one of its churches, had inherited a temper of peculiar violence. He became easily excited with anger, and his passion when aroused was almost uncontrollable. He struggled manfully against this propensity after he became a Christian, but not with the success that he desired and sought. At length he hit upon the following expedient: Procuring a suitable book for the purpose, he determined whenever he had been overtaken by passion to record the fact, with all its causes and circumstances; what others had said, what he had replied, and what the issue had been. He thought, and properly, that as he undertook to reduce to writing the causes of his anger, they would be resolved before his mind into their true insignificance; that he should thus have the grounds of self-abasement and penitence and prayer, brought more distinctly to view; that his watchfulness would be increased, and that he would be made familiar with the points of peculiar temptation.

As he thought, so it was. By his sudden death the record which he had always designed to destroy when he should have ceased to use it, came into the hands of his children; and they were able to trace there the mighty inward struggles through which the change had been wrought, that as visible in the life had stolen upon them imperceptibly. At first the record had sometimes been of anger excited more than once in the day, and repented of, and resolved against; and then it would be but once in two or three days, that the record would be opened; and afterward but once in the week, or in several consecutive weeks; and at length, but once perhaps in the whole progress of the year. And so the good man had "fought his fight," had slowly with difficult but steady and resolute steps ascended the steep, had reached its summit at last, and gained his crown!

How many are there who might do likewise?

WHO THEY ARE IN THE CITY THAT SUFFER FROM POVERTY.

A year or two since an educated German gentleman called upon the writer, to seek employment as an instructor in the German language. His aid in that direction was not at the time needed, but a very pleasant acquaintance with him was commenced, which was renewed at intervals by casual meetings, and so continued for several months. It was observed, after a time, that his clothes though scrupulously neat were literally worn thread-bare; that his cheeks looked sallow and sunken; that his strength had become weakness, and that what remained seemed rapidly wasting; and at last he was induced by friendly art to speak frankly of his condition. He had a wife—an estimable and accomplished lady—and three children. He had been educated as a Physician, and was entirely competent to do the duties of that profession. He could get no business, however. The little money that he had had on coming to this country had been exhausted, while he was making fruitless attempts to establish himself in his profession. He then endeavored to procure scholars for private tuition in the German Literature, and had been partially successful. But the great number of those who were seeking employment in the same department had prevented him from gaining more than a bare subsistence by these efforts; and so, step by step, with his family, he had gone down the gradations of poverty. When the discovery was made of the extent and nature of his wants, he was living with his wife and children in a single room in the vicinity of the Hook; he had but two scholars upon whom to rely for any support, and almost a moiety of what they paid him went weekly for his rent; he had lived for weeks on a little rice, and sometimes as he said with the tears in his eyes—wrung from him hardly more by the thought of his family's destitution than by his own actual hunger—he had walked the streets all day with nothing to sustain him but the free Croton water, that his children might enjoy his morsel of rice. Of course measures were at once taken to relieve him; and after a time a responsible and important situation was procured for him, which he has since filled with great acceptance.

Another instance of the same general kind is certainly not less striking, in itself and in its end.

A beautiful and accomplished girl, the cherished daughter of a wealthy family in one of the largest towns of Ireland, married against her parent's wish an officer in the English Army. Her parents at once discarded her. Before she had been married long, her husband sold his commission and retired from the army; and they lived after that at various points on the Continent, in England, and in Scotland. A year or two since they came to this country, and established themselves in Brooklyn. They were poor; but what seemed to them a proper self-respect prevented them from making it known. The husband gave instruction in military exercises; but those whom he instructed were not of a class to be scrupulous about payment, and his receipts were consequently precarious and small. The delicate wife and mother—whose mother and family still live in luxury—more than once sought employment as a washer-woman from house to house, that she might purchase the necessaries of life for herself and her dear ones. For days together they lived upon scarce anything—a small pie, a loaf of bread. And when by accident the real state of the family was discovered, she who had been the heir of so much wealth, and who was still the object of so much solicitude, was too far gone in the weakness and disease occasioned by protracted want to be recovered. Though every attention was shown her that could be shown, the best medical assistance provided, and all the nourishing luxuries appropriate to the sick-room, she sank swiftly and silently into the grave; so much emaciated by want, that in the expressive words of the person who prepared her body for its burial—"Ye never saw the like, sir."

Such facts as these should make us trebly and constantly careful to know who are our neighbors in cities like these, and to minister at once to the want which we discover. It is not the visibly poor who suffer most. But it is those who have seen better days, and who are still unwilling to ask for aid; who cling to the hope that in some way they shall gain employment and relief, but whose spirits as well as their bodies are sinking day by day beneath the terrible crush of poverty and despair.

THE AMERICAN & FOREIGN CHRISTIAN UNION.

This is the name which has been agreed on in Committee for the new organization comprising the American Protestant and Foreign Evangelical Societies and the Christian Alliance. The selection strikes us as a happy one. There were objections to any combination of the names of the three Societies. The term *Protestant* is obnoxious to Catholics, and often a barrier to intercourse with them. The term *Evangelical*, by association with the For. Ev. Society, has come to be regarded by many in Europe as synonymous with Calvinistic. The name *Alliance* has to some a political aspect, and besides has been appropriated by the Evangelical Alliance. A new name was therefore needed. It may be objected to the one given above that it conveys no idea of the object of the Society. But as the Am. and For. Temperance Union is a union of the friends of temperance to promote that object, and the Am. and For. Sabbath Union is a union of the friends of the Sabbath to promote its observance, so this is a union of Christians to promote Christianity at home and abroad. The object of the Union is stated in the second article of the proposed constitution, as follows: "By the press and appropriate agencies and missions, to promote and diffuse the principles of religious liberty and of a pure and Evangelical Christianity in our own land, and in foreign lands wherever a corrupted Christianity exists."

The remainder of the Constitution relates to the mere details of organization. The draft is to be submitted to the Committees of the several Societies and to the Societies themselves at the anniversaries in May. When this Union shall be consummated the cause which it is designed to represent and to promote will take rank with our home and foreign missionary operations. We throw out these hints that all concerned may be prepared for intelligent action upon the new Constitution when it shall be laid before them.

SOUND DOCTRINE.

We have printed a communication on this subject on the first page of the paper. But we must say, in frankness, to the writer, that we are not convinced of the necessity of a great alarm on the subject. It is true that the "Doctrines of the Cross" are humbling to human pride, and that an effective belief of those doctrines is produced and maintained only by continued effort, aided by the continued influences of God's Spirit. But our own impression is, that there has not been a period in thirty years when there was so little hostility to sound doctrine as at the present time. What we want is *power* rather than *proof*.

BORROWED ARTICLES.

A man's thoughts are his property. Even after an author has parted with his manuscript to the publisher, he is entitled to all the reputation which may accrue from his work. A newspaper has a right of property in its original articles, and they should never be republished in other journals without acknowledgment. This is a law not of courtesy merely, but of honor and of Christian integrity. We occasionally find an original article of *The Independent* in the columns of our exchanges without any intimation of its source. Our Agricultural Hints and English Correspondence seem to present special attractions to the scissors. A late instance of this wholesale appropriation of our thoughts is too flagrant to pass unrebuked. The *Christian Witness*, the official organ of the Congregational Union of England and Wales, publishes as its leading theological article, in the number for March, the article on "Abraham's Confidence," from the first number of *The Independent*, with the editorial initial of the author, but without the least allusion to the existence of such a paper. The plain implication is that "B." is a contributor to the columns of the *Witness*, to the extent of three pages of English Congregational Theology. The *Witness* is welcome to all the theology of *The Independent* for a *thank ye*; but if it is worth taking it is worth acknowledging.

N. P. Willis, in a late number of the *Home Journal*, says that "a considerable trade is carried on in England, at present, with the sale of American poems to periodicals, *as new and original contributions*." Several of the poems of Bryant, Morris, Halleck and Willis himself have been thus disposed of. Mr. W. promises to keep his eye upon all such depredations and record them, so that if disputes should hereafter arise touching the paternity of a literary bantling there may be a court of record to which to appeal.

CANADA.

Great changes are beginning to show themselves in the British Provinces on the North. In the progress which the British Government has made within the last two or three years towards the abolition of its colonial system and the introduction of a system of free-trade with all nations, the Canadians are beginning to find that they are no longer colonists dependent on the mother country, but the free inhabitants of a country which is, in fact, their own, and which they are themselves to subdue, and to cover with the beauty and riches of civilization. The friendly and commercial intercourse between them and the people of these States is increasing every day; and they are beginning to find that in all their interests and in their sympathies as well as in their geographical position, they are much nearer to us than to their cousins and ours on the other side of the ocean. They are opening their eyes to see—what others have long seen—that their political dependence on Great Britain is on the whole of no utility to them or to the mother country. In brief, all parties seem to be inquiring about the expediency and the practicability of dissolving their present connection with the British Empire, and of becoming either a distinct and independent sovereignty, or a part of the great American Union.

The particular affair in connection with which these great questions have begun to be discussed so earnestly, is to be regarded as an occasion and not as the cause of these manifestations of a desire for new political connections which have been so suddenly exhibited. Those inhabitants of Canada who have just come over from England, and those who hold civil or military employments under the Crown, are naturally British in their sympathies; all the rest are as naturally Americans.

If the causes now in operation may be permitted to work out their effects gradually and peacefully, all will be well. But if restless and violent men undertake to interfere the most disastrous results must be expected. Above all, any attempt at a violent revolution, whether organized on this side of the line or on the other, is to be deprecated as utterly impolitic and desperately wicked. The Canadians may *buy* their independence, or obtain it by some other peaceful arrangement; but Canada cannot be revolutionized and annexed after the manner of Texas till Britain shall be as weak as Mexico.

FAREWELL TO THE PORTUGUESE EXILES.

A very large meeting assembled on Monday evening, in the Tabernacle, to express their sympathy for the Portuguese Exiles, who are about to take their departure for Illinois. The chair was taken by Rev. Dr. De Witt, President of the American Protestant Society. After prayer by Rev. Duncan Dunbar, an eloquent address was made by Rev. Dr. Dowling, reciting the history of the Exiles, and expressing the importance of the movement. Rev. Mr. Norton, the Secretary, then detailed the particular sufferings of sundry individuals who were present. Hymns in Portuguese were sung by the Exiles, about fifty in number, who occupied the

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, 22d March, 1849.

CONTINENT OF EUROPE.

It is scarcely possible to keep pace with the rapid march of events on the Continent of Europe. Two numbers of *The Independent*, if entirely appropriated to European affairs, would be insufficient to record the facts and State papers of importance which the last two days have produced. Take a mere index to the prominent facts:—

Austrian Diet at Kremsier dissolved.—A Constitution promulged by the Emperor.
Renewal of the war in Italy, between Austria and Sardinia.
Address of Roman Republicans to all Nations.
Address of the Pope to the Sovereigns of Europe.
League against Roman Republic for Restitution of the Pope.
Sanguinary Conflicts in Hungary.
Warlike Movements of Russia.
Renewal of Danish Hostilities.
Ultimatum of King of Naples to the Sicilians rejected.—A Constitution offered.
Sudden Death of the King of the Netherlands.
Distress, Despondency, and continued Drought in Portugal.

Amidst the great changes thus barely indicated, the policy of

FRANCE appears equivocal and contradictory. The President is leagued with Spain, Naples, and Austria, against the Roman Republic, with the design of restoring the much abused and fatal temporal power of the Pope. Already a French squadron is designated for the Italian coast, probably to rendezvous at Genoa. French diplomacy has been active to prevent the termination of the armistice between Sardinia and Austria, and to hold back King Charles Albert. But it is said that the proverbial bad faith of Austria has been discovered by both France and Sardinia, and that the King feels there is no resort for him but to the terrible arbitrament of war—though this, it is much to be feared, will ultimately bring the Austrians to Turin. Meanwhile the French army of the Alps is concentrated under the most willful and headstrong of generals—Bugeaud; and if great disasters should attend the impending campaign, it will be scarcely possible that there should be no interposition on the part of France.

The Electoral Law has been completed and promulged in the *Moniteur*. It is now pretty certain that the elections for the Legislative Chamber will take place in the middle of May; and almost as certain that the Chamber will be anti-republican. A discussion took place in the Assembly on the 12th, which is little creditable to the morality of the public men of France. A demand was made for an addition of 600,000 francs a year to the President's salary. It transpired that the money had actually been appropriated at that rate; so that the Assembly was asked to record and give a mere formal sanction to what has been actually done: and this it did, by a majority of 77.

The trial of the State prisoners at Bourges has now occupied 13 days. The evidence is not clear that there was a general design to convert the demonstration in favor of Poland into an insurrectionary movement. This was the opinion of Lamartine, given at the instance of the Court.

The guillotine was unhappily reërected on Monday. Five persons had been sentenced by Court-martial, for killing General Brea and Captain ——, in the terrible insurrection of June. The capital punishment was remitted in favor of two of the condemned. Early on Saturday morning, the 17th, the criminals were to be executed, but the executioner could not be found. The friends of a youth, one of the three condemned, seized the interval to renew their exertions for a remission, and did so successfully. The blood of two victims only stained the streets of Paris. After progressive advances a sudden panic brought down the French funds seven francs in five days.

AUSTRIA.—The Diet having been insulted and dishonored, was dismissed, and the Emperor, following the example of the King of Prussia, of his mere will promulged a constitution for the congeries of States which constitute Austria. And thus, under compulsion, partly moral partly material, ends nearly forty years of perjury and cruelty on the part of the House of Hapsburgh. The project is boldly conceived. The Emperor, or Count Stadion, his adviser, aims at obtaining unity of the heterogeneous nations and races constituting Austria, by a process similar to that devised by the founders of the United States. The several countries are to have their Diets, and these are to designate representatives to the great central Assembly. The language, and to some extent the ancient usages, of the various countries are to be respected. As the local Diets are to elect the members for the first Chamber of the Empire, there will be no hereditary house. The second Chamber is elected on a uniform population basis. The qualifications (tax-paying and income) of the electors and elected are rather high. Open voting. The first Chamber to sit ten years; the second, five.

Having provided for Austrian Unity, the Emperor then assumes a position in respect to German unity. It is intimated to the Frankfort Diet that *this* Austria, and not merely Teutonic Austria, must be included; and moreover that there must be a sovereign or governing body or senate, not subject to the influences of a representative Assembly!

HUNGARY.—The brave Magyars have vindicated their fame. Despite the efforts to repress intelligence, it transpires that the Hungarians have been successful against the Austrians in Transylvania, and have also been victorious in a fierce struggle, which lasted two days, near Debrecsin. A letter from Berlin reports the Emperor of Russia to have said at a review: "The Emperor of Austria has applied to me for military aid. I have determined to comply with his request. You will form part of the troops which I am about to send him." At the moment when the Emperor of Austria would seem to be bidding high for popular opinion, a child of twelve years is arrested and imprisoned on a charge of treason at Vienna, for having repeated some abusive expressions respecting the Emperor and Windischgrätz.

THE POPE is still at Gaeta, invoking armed force for his restoration to temporal power. A long address to the foreign powers, signed by Cardinal Antonelli on behalf of the Pope, is perhaps the most vituperative public document ever issued to the world. A short paragraph may be taken as a specimen:

"Since Austria, France, Spain, and the Kingdom of the Two Sicilies are, by their geographical position in a situation to *efficiently co-operate by arms in re-establishing in the domain of the holy See the order which has been destroyed by a horde of sectarians*, the holy father, confiding in the religious interest of these powers, *demands with full confidence their armed intervention* to deliver principally the States of the holy See from that *faction of wretches*, who, by all sorts of crimes, exercise there *the most atrocious despotism. It is the only means* of succeeding in restoring order in the States of the Church, and in giving back to the sovereign pontiff the free exercise of his supreme authority, as his sacred and august character, the interests of the Church, and the peace of nations require. It is *in that way* that he will be enabled to preserve the patrimony which he received in accepting the pontificate, in order to transmit it in its integrity to his successors."

ROMAN REPUBLIC.—There has been a ministerial crisis; but the Ministry and Constituent Assembly appear to act with decision and energy. THE HOLY OFFICE OF THE INQUISITION HAS BEEN ABOLISHED BY ACCLAMATION. This had been anticipated by the Holy Office: ashes of burned papers were found. Two nuns, and one aged man, said to have been a Bishop, were released from the prison of the Inquisition. A column is to be erected in commemoration of this decree on the site of the Holy Office. A collision with the Neapolitan troops is hourly expected. The Pope restoring powers have not yet announced the mode in which they mean to operate. The manifesto of the Constituent Assembly is short, eloquent, and effective: it is sent herewith.

THE ROMAN REPUBLIC TO ALL NATIONS.

The Constituent Assembly.

A new nation presents itself to you to solicit and to offer friendly feeling, respect, fraternity. The nation that formerly was the most illustrious on the face of the earth presents itself to you as a new one. But between the ancient grandeur and this resurrection the papal power stood for upwards of a thousand years! People of Europe! we knew each other when the name of the people of Rome inspired terror; we have known each other when our name excited pity. You may abhor the memory of that age of dominion and violence. but you cannot condemn us to excite for ever the pity of the world. Which of you would wish to be pitied? The people of the Roman State have determined to reform their political constitution, and have created a Republic; and before this great act of the imprescriptible sovereignty of the people, the past is destroyed and vanishes. The people have willed it. Who is above the people? God alone; but God created the people for liberty. The people have willed it, and they need not seek justification for the past; their reason is anterior to every human act.—But, if we turn our eyes to the past, we may with tranquility contemplate the ruins of the papal power, much more so than the latter, when it contemplated the ruins of our ancient political greatness. The history of Italy was a tale of sorrow, and a large portion of it was ascribed to the Papal power. And, notwithstanding, when the Pope came forward and placed the cross on the national banner, the world saw that the Italians were ready to forget the faults of the Holy See, and the revolution began in the name of a Pope. But that was the touchstone of what a Pope could or could not do. The predecessors of the last sovereign had been too cautious to attempt the trial, and their power was measured only by the misery entailed upon the people. The last sovereign was the first to risk the attempt, and wished to stop when he discovered that he had revealed a terrible truth, namely, the impotency of the papal power to render the Italian nation free, independent, and glorious; he wished to withdraw from the work, but it was too late. Papacy had judged itself. It is hence that the downfall of popery has been so near its glory; the glory of the papal power was the northern light that precedes darkness. We still hoped, but a system of reaction was the answer that came from the papal power. Reaction fell—the Pope at first dissembled, saw the tranquility of the people, and fled. And in his flight he bore with him the certainty of exciting civil war; he violated the political constitution, left us without a government, repelled the messengers of the people, fomented discord, threw himself into the arms of the most ferocious enemy of Italy, and excommunicated the people! These facts sufficiently show that the papal sovereignty neither could, nor would, modify itself, and nothing was left but bear it, or destroy it. It was destroyed. If the liberality of kings, or the toleration of nations, had placed the papal power in the city of the Scipios and Cæsars, instead of in the heart of France, or on the banks of the Danube or the Thames, was that a reason for depriving the Italians of all the rights common to nations—the country and liberty! And if it be true that the possession of a temporal sovereignty be necessary to the spiritual power of the Pontificate, although it was not on such a condition that Jesus Christ promised immortality to his church, was Rome then destined to become the patrimony of the Pope, and be so for ever? Rome the patrimony of a sovereignty that to subsist was forced to oppress, and to be glorious was forced to fall? And, as a patrimony of papacy, was Rome to be the permanent cause of the ruin of Italy?—Rome, whose traditions, whose name—nay, whose ruins so loudly speak of liberty and patriotism? Provoked and abandoned to ourselves, we have effected the revolution without spilling a drop of blood; we have re-edified without hardly letting the sound of demolition be heard; we have completely uprooted the sovereignty of the Popes, after having patiently submitted to it for so many ages—not from any hatred of papacy, but from love for our country. When a revolution has been effected with such morality of purpose and means, it is at once proved that this people did not deserve to be under the sway of papacy, but was worthy of being its own master, worthy of the Republic! It is worthy, therefore, of being admitted into the great family of nations, and of obtaining your friendship and esteem. The Roman Republic will bear the stamp of its origin. It will make free people defend the religious independence of the Pontiff, to whom the religion of a republican people will be worth more than a few rods of territory. The Roman Republic proposes to purify the laws of morality and universal charity to the line of conduct it intends to follow, and to the development of its political life.

For the Assembly,
The President, G. GALLETTI.

Rome, March 2.

Though wanting men, the Assembly has repealed a project of conscription, which would have furnished them.

The Austrians are in great force in a position before MILAN; and ere long there must be a terrible collision, and probably another insurrection of the people of Milan against the hated barbarian. The TUSCAN Provisional Government has issued a long manifesto inculpating the Grand Duke. There appears to be much disorder and suffering. LOMBARDY is writhing under military despotism; those who attempt to escape by emigration are shot, if found taking with them property beyond a limited amount.

At VENICE there is much disorder, and irregular and tumultuous demands for a change in the Government; but the intelligence is by no means precise or clear.

NAPLES AND SICILY.—The efforts of the representatives of France and England to bring the King of Naples to reasonable terms have failed. This most cruel and faithless of a cruel and faithless race appears resolved to extinguish Sicilian freedom in blood. The French and English Admirals have been disgraced by bearing an ultimatum, and pressing its acceptance; which, if accepted by the Sicilians, would have been little less than to place their throats at the mercy of King Bombardier. The Sicilians have rejected the ultimatum, and will now, it is supposed, be left to their fate by the mediatory powers. Four times have the Sicilians risen in defence of their ancient rights: in 1812 these were guaranteed to them by a constitution, sworn to by the Bourbon, and guaranteed, in some sort, by England. Now the would-be despot offers the semblance of a constitution, which he reserves the power to destroy; and as no oaths can bind him, no touch of humanity soften him, the Sicilians have no alternative but abject submission, or another struggle against odds.

To multiply the cases of disturbance and commercial enlargement—

DENMARK has notified the termination of the armistice of Malmö, concluded with Prussia six months since. It was hoped that the suggestion of England that the Duchies should be constituted a separate State, or separate States, under the crown of Denmark, would have been accepted as a satisfactory solution of the question. But it is supposed that Russia has fanned the warlike spirit of Denmark; and hence probably a resumption of hostilities, unless diplomacy moves with unwonted rapidity.

PRUSSIA.—The new Prussian Assembly appears disposed to accept the Constitution, though having the vice of originating in the mere will of the crown. There is, however, much distrust of the King. The address of the Chambers contained a paragraph embodying the all-pervading desire for German unity; if it must be, exclusive of Austria, with the King of Prussia at its head. This desire will, no doubt, be strengthened by the evident leaning of Austria upon Russia, which is most hopeful to every German.

DEATH OF THE KING OF THE NETHERLANDS.—The intelligence of the death of the King of Holland was not preceded by any notification of his illness, and came upon England with a degree of painful surprise. A severe attack of inflammation of the lungs, on the 13th, terminated fatally on the 17th inst. The King died at Tilburgh, in the arms of his wife and son. The consternation and grief at Tilburgh is spoken of as extreme, and as extending from thence throughout the country. The King was in his 57th year. His life ended, as it commenced, in a revolutionary period. When only 13 months old, he was brought to England by his fugitive family, upon the successful invasion of Holland by the French Republicans. By training and habit he was more English than Dutch. He was for several years resident at Oxford. Dr. Howley, the late Archbishop of Canterbury, was his principal preceptor; Dr. Bull, now a Canon of Christ Church, Oxford, and a prebendary of Exeter, was one of his tutors. He is spoken of in Oxford as unaffected, cheerful, kind, and active. When last in that city, he called upon acquaintances of the middle class, with much warmth of expression. He left Oxford in 1811, and was actively engaged in the terrible warfare of the campaigns in Portugal and Spain, holding high rank in the British army. It was held to be as certain as fact accomplished, that he would be the husband of Charlotte, only daughter of George IV. But the Princess "fell in love" with a young and fortuneless German Prince who, almost by accident, came to England with the foreign potentates in 1814. It is not a little curious that this same German not only undesignedly won the intended bride of the Prince of Orange, but equally without design had half the kingdom to which the Prince of Orange was heir almost forced upon his acceptance. Leopold of Coburgh inherits Sacken, and from the windows of his palace at Brussels looks upon that of the Duc d'Orange. It is not generally known that a son of the late King came to England not without fair prospect of being King consort; but again the blind deity was unpropitious, and favored another "fortunate Coburgh."

AGRICOLA.

FROM OUR FRENCH CORRESPONDENT.

PARIS, 22d March, 1849.

France cannot interfere in favor of the Pope.—Address of the Roman Republic to all free people.—The last Encyclical letter of the Pope.—The approaching Elections in France.—Evangelical Conferences at Paris upon Christianity in its application to social questions.

Yesterday, 20th March, hostilities between Piedmont and Austria broke out in Lombardy. This determination of Charles Albert renders more difficult, not to say impossible, the intervention of the four powers, whose aid the Pope has sought. Every effort of France in favor of Pius IX., would be a favor indirectly granted to Austria; for it is Austria that has now become at Constantinople the accomplice of Muscovite ambition; it is Austria which has the unenviable honor of opening, through Hungary, Central Europe to the Russian army: it is she that would carry on in Italy a new campaign against Italian independence. France cannot make herself—through the Papal question—the auxiliary of Austria and of Russia; that is impossible. I think, on the contrary, that the French government may count itself happy in having such a good reason for not interfering at Rome. The national sentiment of France declares itself more and more against that *soi-disant* Catholic intervention. France cannot hear without emotion the eloquent appeal which the Roman Assembly has addressed to her as well as to all free nations:

"A new people presents itself to you to ask and to offer good-will, respect and fraternity. It is a people once the most illustrious of the earth, but for a thousand years abased under the yoke of Papacy. People of Europe, time was when the Roman name inspired terror; time has been since when it awakened pity. You may abhor the consequences of that era of domination and of violence, but you cannot condemn us for it, to be forever an object of pity to mankind. The people of the Roman State have constituted a Republic, and before that great act the Pope has vanished. The people have decreed it. Who is above the people? God only! But God has formed the people for liberty."

After having enumerated the events which led to the present state of things, the Roman Assembly adds:

"These facts sufficiently demonstrate that the Papal Government neither could nor would modify itself; it only remained to submit to it or to destroy it; it has been destroyed. Should Rome forever remain the patrimony of the Papacy, of a power that could only subsist by oppression? Provoked and then abandoned to ourselves we have accomplished the revolution without shedding one drop of blood, proving thus at the same time that the Roman people did not deserve to be the slaves of the Papacy, that they are fit for self-government, fit for a Republic. Are they not worthy also of being admitted as a brother into the great family of nations and of obtaining your friendship and esteem?"

You will be satisfied, my dear friends, that a people who thus express themselves are worthy to enter the holy confederation of free nations, and if perchance, new misfortunes await them, let us hope that there will be for them hereafter a final deliverance.

While the Roman people thus address the world, as formerly the Pope caused his voice to be heard *urbi et orbi*, honest Pius IX. also publishes an encyclical letter; but upon what subject? Upon the immaculate conception of the Virgin Mary? He promises to all the bishops of the Universal Church to apply himself with solicitude to settle that point as a doctrine of the Catholic Church.

"Many are surprised," says he, "that the Church and the Apostolic See, have not yet decreed to the most holy Virgin that honor which the common piety of the faithful desires so ardently to ascribeto her, by a solemn decision and by the authority of that same Church and of that same See."

May it not be said that the Papacy at the very moment when its insufficiency to meet the wants of the political progress of Italy is apparent to all eyes, would make it manifest to the world that it is no more capable of meeting the religious wants of our times? In the midst of the open war which Atheism and Materialism wage against God, it occupies itself about the immaculate conception of the Virgin! Upon this subject it expects to put an end to the doubts of the world!

In France political speculations turn with intense interest toward the approaching elections. The present Constitutional Assembly will cease its labors in April, prox., and on the 13th May (the *Sabbath*, of course), will be held the general elections of seven hundred and fifty representatitives who will form the new Legislature. Of this number the department of the Seine, that is to say Paris and the several little neighboring places, will furnish twenty-eight, but a much greater number of the distinguished men of the Capitol will find a place in the Assembly. Every party is organizing its efforts for the struggle at the polls. We have not as with you only *two*, or if you please, *three* great parties arrayed against each other; we are much richer; *Legitimists*, partizans of Henry V.; *Orleanists*, desiring a regency and the royalty of the Count of Paris; *Napoleonists*, longing for an imitation of the Empire; *Moderate Republicans* and *Democratic Republicans*, firmly resolved upon maintaining the constitution; *Red Republicans*, comprising *Socialists* of every name even to the *Communist* party. I have given a long list and yet I have passed over some of the least important. The leaders of the first three of these parties (Legitimists, Orleanists, and Imperialists) usurping the name of *Honest Republicans*, have formed together, but each hoping to cheat the other, a central committee called *Comité de la Rue de Poitiers*. They have published a manifest, bearing the well-known names of monarchists of all colors: Thiers, Molé, de Broglie, Duvergier, Berryer, de Montalembert, &c., &c. These *honest* gentlemen wish to take advantage of universal suffrage to subvert the Republic, and to place some new king on the throne. But all their efforts will be vain, and I can safely affirm that royalty has had its day in France. So this Committee which they call here *the Rainbow anti-revolutionary alliance* will not accomplish anything towards a change in our new institutions, the expectation of which is the only bond which, unites together men of opinions so opposite. M. Guizot has put himself on the list of candidates and will perhaps be elected in his department of Calvados where the Republic has few sincere friends. M. Duchatel (former minister of the Interior under Louis Philippe, and colleague of M. Guizot), has good hope also of being able to obtain a majority at Bordeaux. Those men who by their obstinacy in resisting all progress have brought France within an inch of ruin, still have confidence in their political genius. Should they succeed in being returned to the Legislative Assembly, one might predict that they will be the cause of new troubles. If the Red Republic could have the opportunity it would bring to that exhumation of names "used up" and unpopular in this committee of *la rue de Poitier*, a heterogeneous coalition of all the old cast-offs. But we count much upon the good sense of the people, and upon that true liberalism which certainly is in progress among them.

But enough of politics; it has kept me too long from speaking of another subject. Not that I undervalue politics: it all affects the interests of humanity, and if I love the Republic it is because I regard that form of government as best fitted to elevate man, to develop in him the sentiment of the dignity of humanity, and to secure to him the greatest amount of liberty. And all this is eminently in accordance with Christianity. Yet I give the first place to the religious improvement of the people, and in this I am quite sure you will agree with me. How can a Republic exist without morality, without principles generally known and received, and where shall such principles be found bearing good fruits, out of the Gospel. We must then always come back to that. But it is not enough for Christianity to be preached; it must be presented in connection with the ideas and wants of that society in the midst of which it is called to develop itself, and on which it should act. To be faithful to that mission those Christians, independent of the state, who labor for the evangelization of Paris, have resolved to hold a number of public conferences upon *Christianity in its application to social questions*. These conferences, to the number of eight, will be held in the chapel Taitbout (where the church meets of which I am one of the pastors); one of my colleagues, Mr. *Edward de Pressensé*, a young minister of great talent, will address the novel assembly, and I hope numbers will come to hear a Christian speak upon subjects too exclusively abandoned hitherto to the enemies of the Gospel. Our friend will take up in this series of conferences the questions connected with the religious and social problems of our time. He will review the different schools which have occupied themselves upon these; he will exhibit the radical causes of the impotence of Socialism as it now exists, scrutinizing the systems of MM. Lamennais, Pierre, Leroux, Fourier, Louis Blanc, and Proudhon. He will next dwell upon the reasons of the inefficiency of the anti-socialist philosophy of MM. Cousin, Thiers, Mignot, and others. Then, after having shown in detail the incompatibility of Catholicism with the wants of our time, as well as the insufficiency of official Protestantism, he will show that these divers tendencies all aspire toward a return to evangelical Christianity comprehended in its breadth and seriousness; that the principle of justice and the principle of love (the struggle for which constitutes the social problem) are harmonized in the person of Christ, whose sacrifice furnished the solution of the social problem as well as of the religious. The programme is vast, and the interest will not fail in its development. I shall have occasion before long to say something more on the subject of these conferences and of the visible results which they may have accomplished. Meanwhile be assured of my fraternal affection and devotion.

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RELIGIOUS INTELLIGENCE.

GALENA, Ills., March 15, 1849.

There has been a growing religious interest for months in this city, in the Baptist, Methodist O. S. and N. S. Presbyterian Churches. Between fifteen and twenty conversions have taken place in the congregation to which the writer ministers, and the work is still going forward. At *Hazel Green*, the nearest town north in Wisconsin, a very promising degree of religious interest is manifesting itself, as well as at *Platteville*, where fifteen of the pupils of the Seminary have been awakened. *Lancaster*, the next town north of Platteville, has been blessed recently with one of those "times of refreshing" which arouse the whole community. The work has been still, solemn, and thoughtful. At *Dubuque*, 15 miles distant, in Iowa, a great many conversions have occurred in the Methodist and Congregational Churches, of which your correspondent there will, doubtless, give you a minute account. The labors of President Blanchard there, and at Galena and Lyndon, during the College vacation, have been signally owned by God. The Missionary at *Garnavillo*, in Clayton Co., the north-westernmost post of the A. H. M. Society, writes me of an awakening among the people.

Much less has been made of *machinery* in the labors consequent upon this wide spread spiritual reviving than at former periods of special interest. It is peculiarly God's own work. There is a growing distrust among us of the "protracted meeting" system as it has been practiced by many "revivalists," and the extra meetings that have been held have been characterized by much less dependence upon management than formerly. We hope not to be compelled to pass through the long intermediate stage—which many of the Eastern Churches are traveling through—between the "protracted meeting" era and a better era of free, genial, unformal, vigorous, spiritual progress. What the next phase is to be we cannot tell, and perhaps wise men from the East could hardly tell us what it will be *with us*, but we anticipate a day of spiritual liberty and enlargement for our Western Zion. We look upon it as just at hand. God hasten it in his time.

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Better send the agent with his books and tracts directly to California. Emigrants traveling across the continent will be very likely to leave their books on the way.

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"When we realize how deeply ALL are indebted to SEAMEN for *comforts, luxuries, and protection in time of war*, how indispensable they are as *carriers of light and the means of salvation to the heathen*, and how exposed to peculiar *temptations, frauds, comfortlessness*, and often *utter ruin*, in seaports, we confidently leave the patriot and Christian to the movings of the silent eloquence of the cause itself."

PROTESTANT PENANCE.—The *Calendar*, Episcopal paper, published at Hartford, contains a communication from "A Parish Priest of this Diocese," on the subject of *fasting*, which lays down this definition and rule:

"Fasting is a *mortification of the body*, a *subjugation of the flesh to the spirit*. It may be attained by a denial of food—by a retrenchment of rest—by the cheerful abandonment even of innocent pleasures—by denial of self in some gratification, not sinful, the waiving of which is a species of *self-punishment*, and is intended to remind us of what our Lord endured purely out of love for us.

"And this, mark you, is the essence of the duty; in this lies all its force. It is a *punishment voluntarily inflicted—a punishment for our sorrel sins*, not a punishment the end of which is two-fold. First, to humble the body and elevate the spirit; and next, when suffering ourselves, we can more readily enter into the nature of those pangs which were endured by the Lamb of God. And any system which falls short of this—which does not humble—which is not felt to be a cross—which wars not with flesh and blood—which does not operate as a *punishment—fails to realize the Church's idea of fasting.*"

NEW GRENADA.—One effect of the movement to California will be the commencement of evangelical efforts in our neighbor republic of New Grenada, which, in common with all the Romish population of this continent, has been too much lost sight of. The *Missionary Chronicle* for April has an interesting letter from Rev. Mr. Woodbridge, missionary of the Assembly's Board to California, written during his detention at Panama, from which we extract the following:

"My mind has become much interested in the religious condition of the people of this State. You are aware that Roman Catholicism has been the established religion, and has heretofore been received without dissent. A few months ago, however, a law was enacted tolerating all religious denominations, and the whole country is open to the preaching of the Gospel, except so far as it may be restrained by the prejudices bearing good fruits, out of the Gospel. We must then always come back to that. But it is not enough for Christianity to be preached; it must be presented in connection with the ideas and wants of that society in the midst of which it is called to develop itself, and on which it should act. To be faithful to that mission those Christians, independent of the state, who labor for the evangelization of Paris, have resolved to hold a number of public conferences upon *Christianity in its application to social questions*. These conferences, to the number of eight, will be held in the chapel Taitbout (where the church meets of which I am one of the pastors); one of my colleagues, Mr. *Edward de Pressensé*, a young minister of great talent, will address the novel assembly, and I hope numbers will come to hear a Christian speak upon subjects too exclusively abandoned hitherto to the enemies of the Gospel. Our friend will take up in this series of conferences the questions connected with the religious and social problems of our time. He will review the different schools which have occupied themselves upon these; he will exhibit the radical causes of the impotence of Socialism as it now exists, scrutinizing the systems of MM. Lamennais, Pierre, Leroux, Fourier, Louis Blanc, and Proudhon. He will next dwell upon the reasons of the inefficiency of the anti-socialist philosophy of MM. Cousin, Thiers, Mignot, and others. Then, after having shown in detail the incompatibility of Catholicism with the wants of our time, as well as the insufficiency of official Protestantism, he will show that these divers tendencies all aspire toward a return to evangelical Christianity comprehended in its breadth and seriousness; that the principle of justice and the principle of love (the struggle for which constitutes the social problem) are harmonized in the person of Christ, whose sacrifice furnished the solution of the social problem as well as of the religious. The programme is vast, and the interest will not fail in its development. I shall have occasion before long to say something more on the subject of these conferences and of the visible results which they may have accomplished. Meanwhile be assured of my fraternal affection and devotion.

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Better send the agent with his books and tracts directly to California. Emigrants traveling across the continent will be very likely to leave their books on the way.

SAILOR'S HOME IN NORFOLK.—REV. James D. Johnson, a Presbyterian minister, is engaged in collecting funds to furnish the Sailors' Chapel in Norfolk, Va., which has never been wholly restored since the great fire. In connection with it there is also to be a SAILOR'S HOME. An appeal in his favor by nearly twenty clergymen of Washington city says:

"When we realize how deeply ALL are indebted to SEAMEN for *comforts, luxuries, and protection in time of war*, how indispensable they are as *carriers of light and the means of salvation to the heathen*, and how exposed to peculiar *temptations, frauds, comfortlessness*, and often *utter ruin*, in seaports, we confidently leave the patriot and Christian to the movings of the silent eloquence of the cause itself."

PROTESTANT PENANCE.—The *Calendar*, Episcopal paper, published at Hartford, contains a communication from "A Parish Priest of this Diocese," on the subject of *fasting*, which lays down this definition and rule:

"Fasting is a *mortification of the body*, a *subjugation of the flesh to the spirit*. It may be attained by a denial of food—by a retrenchment of rest—by the cheerful abandonment even of innocent pleasures—by denial of self in some gratification, not sinful, the waiving of which is a species of *self-punishment*, and is intended to remind us of what our Lord endured purely out of love for us.

"And this, mark you, is the essence of the duty; in this lies all its force. It is a *punishment voluntarily inflicted—a punishment for our sorrel sins*, not a punishment the end of which is two-fold. First, to humble the body and elevate the spirit; and next, when suffering ourselves, we can more readily enter into the nature of those pangs which were endured by the Lamb of God. And any system which falls short of this—which does not humble—which is not felt to be a cross—which wars not with flesh and blood—which does not operate as a *punishment—fails to realize the Church's idea of fasting.*"

NEW GRENADA.—One effect of the movement to California will be the commencement of evangelical efforts in our neighbor republic of New Grenada, which, in common with all the Romish population of this continent, has been too much lost sight of. The *Missionary Chronicle* for April has an interesting letter from Rev. Mr. Woodbridge, missionary of the Assembly's Board to California, written during his detention at Panama, from which we extract the following:

"My mind has become much interested in the religious condition of the people of this State. You are aware that Roman Catholicism has been the established religion, and has heretofore been received without dissent. A few months ago, however, a law was enacted tolerating all religious denominations, and the whole country is open to the preaching of the Gospel, except so far as it may be restrained by the prejudices bearing good fruits, out of the Gospel. We must then always come back to that. But it is not enough for Christianity to be preached; it must be presented in connection with the ideas and wants of that society in the midst of which it is called to develop itself, and on which it should act. To be faithful to that mission those Christians, independent of the state, who labor for the evangelization of Paris, have resolved to hold a number of public conferences upon *Christianity in its application to social questions*. These conferences, to the number of eight, will be held in the chapel Taitbout (where the church meets of which I am one of the pastors); one of my colleagues, Mr. *Edward de Pressensé*, a young minister of great talent, will address the novel assembly, and I hope numbers will come to hear a Christian speak upon subjects too exclusively abandoned hitherto to the enemies of the Gospel. Our friend will take up in this series of conferences the questions connected with the religious and social problems of our time. He will review the different schools which have occupied themselves upon these; he will exhibit the radical causes of the impotence of Socialism as it now exists, scrutinizing the systems of MM. Lamennais, Pierre, Leroux, Fourier, Louis Blanc, and Proudhon. He will next dwell upon the reasons of the inefficiency of the anti-socialist philosophy of MM. Cousin, Thiers, Mignot, and others. Then, after having shown in detail the incompatibility of Catholicism with the wants of our time, as well as the insufficiency of official Protestantism, he will show that these divers tendencies all aspire toward a return to evangelical Christianity comprehended in its breadth and seriousness; that the principle of justice and the principle of love (the struggle for which constitutes the social problem) are harmonized in the person of Christ, whose sacrifice furnished the solution of the social problem as well as of the religious. The programme is vast, and the interest will not fail in its development. I shall have occasion before long to say something more on the subject of these conferences and of the visible results which they may have accomplished. Meanwhile be assured of my fraternal affection and devotion.

LOUIS B.

LITERARY INTELLIGENCE.

WILEY has published a complete collection of the poetry of M. F. Tupper, including the Proverbial Philosophy. 2 vols. 24mo., pp. 385 and 237.

THE ROSE.—Only think of an octavo volume, of 280 pages, concerning the "History and Culture of the Rose." Written out of pure love for roses, by S B. Parsons—a Friend—one of the proprietors of the Commercial Garden, Flushing. Published by John Wiley. In the appendix is a descriptive catalogue of 1996 varieties of roses. Surely, every body must go to cultivating the rose.

A HINT FOR COUNTRY EDITORS.—A young friend, who holds the post of editor and publisher of a country newspaper, is preserving the files of about twenty of his best exchanges, and will have in a few years a library of contemporaneous history more complete than can be found in most of our public institutions. What would the historian give for a file of all the newspapers printed in the United States before and during the Revolution?

COWPER'S WORKS.—R. Carter & Brothers have published "The Life and Writings of William Cowper," in one very large octavo volume, pp. 749. Edited by Rev. T. S. Grimshawe, A. M., author of the Life of Legh Richmond.

JAY'S REVIEW OF THE MEXICAN WAR.—An important work, just published by B. B. Mussey & Co., Boston. Sold in New York by M. W. Dodd. This complete, impartial, and unsparing review has been waited for with impatience, and will be read with the greatest interest by all parties.

WEBSTER'S DICTIONARY F

Editors' Table.

NINEVEH AND ITS REMAINS: with an account of a visit to the Chaldean Christians of Kurdistan, and the Yezidis or devil-worshippers; and an inquiry into the manners and arts of the ancient Assyrians. By Austen Henry Layard, Esq., D. C.L. In two vols. New-York: Geo. P. Putnam, 1849.

"The burden of Nineveh" was sung by the prophet Nahum more than 2600 years ago. On the vast plain of Assyria, upon the east bank of the Tigris, nearly opposite the present city of Mosul, stood that "exceeding great city of three days' journey," having a superficial area greater than that of Babylon, the center of commerce, of wealth, of power and of civilization. No-Amon, the Egyptian Thebes, had already been destroyed, probably by the army of the Assyrian king. The successive monarchs of Assyria, Pul, Tiglath Pileser, Thalmaneser, Sargon and Sennacherib, had vexed and oppressed the Israelites, exacting tribute of them, (2 Kings 15: 19, and 16: 7–10,) carrying them into captivity, (2 Kings 17: 6,) and finally threatening Jerusalem itself, and contemptuously defying Jehovah under the walls of the holy city, (Isaiah 36). Just at this period, while the Assyrian empire was yet in the height of her power, and was spreading her conquests to the west and the south, as Rome afterwards extended hers to the east, the voice of the messenger of Jehovah was heard in that strain so familiar in the writings of the Hebrew prophets as the funeral wail of nations, "The *burden* of Nineveh," "Judgment against Assyria." "Behold I am against thee saith the Lord of Hosts—I will make thy grave—fire shall devour thee—Nineveh is laid waste—who will bemoan her?"

Three centuries after this prediction hardly a trace of Nineveh could be found. Says Dr. Robinson, "when the ten thousand Greeks marched over this plain in their celebrated retreat (400 B.C.) they found in one part a ruined city called Larissa; and in connection with it, Xenophon, their leader and historian, describes what is now the pyramid of Nimroud. But he heard not the name of Nineveh; it was already forgotten in its site; though it appears again in the later Greek and Roman writers. Even at that time the widely extended walls and ramparts of Nineveh had perished; and mounds, covering magnificent palaces, alone remained at the extremities of the ancient city, or in its vicinity, much as at the present day."

Nineveh has slept in the oblivion of ages. It has been a matter of surprise to travelers, that the plains of Assyria and Mesopotamia presented so few ruins as memorials of the power and magnificence of empires whose fame once filled the earth. With the exception of the ruins of Persepolis scarcely anything of this description has been brought to light. But at length it was resolved to explore the mounds so common in that region, and in which it was conjectured were deposited the remains of a civilization antecedent to the Greek and Roman. A few sun-dried bricks with cuneiform characters, and an occasional fragment of sculpture, (such as were gathered by Mr. Rich, in his hurried visit to Kurdistan,) the locality for the mounds and their appearance and dimensions, together with the traditions of the natives, were sufficient to excite the curiosity of modern adventurers in the field of scientific and historical explorations; the result is given in the marvelous discoveries of M. Botta at Khorsabad, and of Mr. Layard at Nimroud, the reported site of the city of "the mighty hunter." Though the discovery of the first Assyrian edifice, with its instructive bas-reliefs, is due to M. Botta, to Mr. Layard belongs the honor of having discovered the site of Nineveh, and of having exhumed from the tomb of ages, the great and magnificent metropolis of the Assyrian empire.

With what strange emotions do we find ourselves transported by the graphic pen and pencil of Mr. Layard, into the presence of these monuments of a hoary and unknown antiquity. Here we stand in the midst of a chamber walled with marble slabs, sculptured with bas-reliefs, portraying battles and sieges and triumphs. There is a eunuch with beardless and effeminate countenance, waiting upon his rough-visaged sovereign; and here a captive, perhaps a female, suppliant at his feet. These warriors were no mean race. Of powerful muscle, and stern, fierce countenance, "they are terrible and dreadful"—"they shall scoff at the kings—they shall deride every stronghold"—"their arrows are sharp and all their bows bent." (Habakkuk.) But see! Here are colors too, as fresh as if just laid on by the pencil, though fading upon exposure to the air; "men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion; girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity." (Ezekiel 23: 14, 15.) In this quarter "fire has devoured," and the stone crumbles the instant we touch it. And here, at the portals of this temple-palace, are the winged bull and the human-headed lion, allusions to which in the prophetic writings have so often perplexed us. As we follow the diggers with breathless interest in their excavations and suddenly find ourselves before a massive figure carved with minute accuracy, now lifting its gigantic head from the dust of 3000 years, we are ready to cry out with the astonished Arabs, "Wallah, it is wonderful, but it is true! They have found Nimrod himself! we have seen him with our eyes. There is no God but God. This is one of the idols which Noah, peace be with him! cursed before the flood."

Says Mr. Layard, "I used to contemplate for hours these mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature, by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of man; of strength, than the body of the lion; of rapidity of motion, than the wings of a bird. These winged human-headed lions were not idle creations, the offspring of mere fancy; their meaning was written upon them. They had awed and instructed races who flourished 3000 years ago. Through the portals which they guarded, kings, priests and warriors had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognized by the Assyrian votaries. They may have been buried and their existence may have been unknown, before the foundation of the Eternal City. For twenty-five centuries they had been hidden from the eye of man, and they now stand forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilization of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of the temples and the riches of great cities had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed and the corn now waved. Egypt has monuments, no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown; whilst these before me had but now appeared to bear witness, in the words of the prophet, that once the Assyrian was a cedar in Lebanon, with fair branches and with a shadowing shroud of a high stature; and his top was among the thick boughs. . . . . his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations;" for now is "Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nations, both the cormorant and bittern, lodge in the upper lintels of it; their voice sings in the windows; and desolation is in the thresholds." (Ezekiel 31: 3, and Zephaniah 2: 13, 24.)

The monuments of Nineveh indicate a high degree of civilization. The discovery of beautiful specimens of glass, of the pulley and the arch, and of a complete system of sewerage, (better than that now existing in New York,) reminds us that "there is nothing new under the sun." In some of the bas-reliefs are represented "royal robes covered with the most elaborate embroidery," having a border ornamented with religious emblems, and terminating in rich fringes. The accuracy with which the statistics of Nineveh are given by Jonah, indicates an advanced state of society. Yet war seems to have been the chief occupation of its inhabitants, and the implements of warfare, the modes of attack, the successes of kings, the manner of conducting a seige, or of celebrating a victory, &c., are the chief subjects of the innumerable bas-reliefs.

Our knowledge of Nineveh is derived mainly from incidental allusions in the Scriptures. The history of Herodotus, if ever written, has perished; and that of Ctesias, a few fragments of which are preserved in Diodorus Siculus, is not considered reliable. But what volumes of history are written in these sculptures and their cuneiform inscriptions. As Herculaneum and Pompeii have been exhumed as a fearful commentary upon the first chapter of the Epistle to the Romans, so the ruins of Nineveh have doubtless been dug up in confirmation of the historical and prophetic parts of the Old Testament Scriptures. How comes it to pass that while the literary monuments of the mightiest empires have perished, and the very sepulchers of those empires have been hidden, *the Hebrew Scriptures*—the sacred writings of a people scorned and oppressed by Assyria and Babylon—*have been preserved*; and now, after so many ages, their incidental allusions are thus marvelously confirmed by the disentombing of the Past!

A word as to the style of Mr. Layard's book. It is written with charming simplicity and modesty; the author makes no attempt to magnify himself or his discoveries; but faithfully describes what he saw, in clear and graphic language. The personal incidents and collateral topics which occupy so large a space, not only serve to enliven the work, but convey much valuable information respecting the manners and customs of the present inhabitants of the country. A missionary friend, at our elbow, familiar with that general region, testifies to the fidelity of these descriptions.

Much praise is due to Mr. Putnam for having undertaken the publication of such a work and for having brought it out in a style equal to the best issues of the English press. We hope that he will find encouragement to occupy a department of publication hitherto hardly ventured upon by American publishers.

The value of the work is enhanced by the "Introductory Note" from Dr. Robinson, which vindicates the American Mission to the Nestorians from the unjust imputations of the Quarterly Review.

The only defect which we find in Mr. Layard's book is the want of plates illustrative of the bas-reliefs. It is almost impossible to form any idea of these from mere description. True, "careful and elaborate engravings" are promised in a separate work; but these will be costly, and beyond the reach of clergymen generally. A hundred wood-engravings should have been added to the few admirable illustrations which are furnished in the first volume.

HISTORY OF QUEEN ELIZABETH. By Jacob Abbott. With engravings. New York: Harper & Brothers, Publishers, 82 Cliff-Street.

The mechanical execution of this little volume is excellent throughout—some of its wood-cuts especially are among the finest we have seen—and we perceive nothing, in a rapid examination of its contents, to contradict the declaration of the author, that he has "made it his object to confine himself very strictly, even in minute details, to historic truth." It is designed to instruct children and young persons in the events which it narrates, and thus to open to them an important section of English history; and it must be to such a very appropriate present. The main defects we notice in it are, that it treats too much of events and too little of principles; too much of kings and the nobility, and too little of the family and social life of that great English People to which in real dignity and importance the kings and the nobility are all subordinate.

MEMOIR, SELECT THOUGHTS, AND SERMONS, OF THE LATE REV. EDWARD PAYSON, D.D. Compiled by Rev. Asa Cummings. 3 vols. Portland: Hyde, Lord, & Duren.

The Memoir and Sermons of Dr. Payson have been so widely familiar to the Christian community, and the excellencies of both are so fully appreciated wherever they have been read, that it can hardly be needful to do more now than announce the fact of their republication. They are offered by the Publishers, in their present form, at the reduced price of five dollars for the three volumes, in the hope thus to gain for them an extended circulation. And wherever the friends of evangelical truth and practical godliness shall coöperate in this effort,—either by purchasing the volumes for themselves or by contributing to their circulation among those who cannot purchase them—we are sure they will do a good work, for themselves and others.

The temperament of Dr. Payson was peculiar, and his Christian experience and character were greatly modified by it. He would be therefore the most unsafe exemplar for a young Christian, and the soul would speedily be bewildered that should seek in all things to reproduce his feelings. But his history in its darkest passages contains many very striking and suggestive facts, and when the clear flame of hopeful piety burned within him it was *most* clear and beautiful in its radiance. His sermons, too,—though partaking of course of the peculiarities of his character, and though lacking those finest passages which were poured out extemporaneously as the truth filled his mind in the Pulpit, and made his written words seem dull and lifeless—contain many passages that are to the Christian heart as ingots of pure gold, and apply the truths of the Scripture to those who are not of Christ with great fidelity and power.

GOSPEL SONNETS; OR, SPIRITUAL SONGS. In six parts. 1. The Believer's Espousals. 2. The Believer's Jointure. 3. The Believer's Riddle. 4. The Believer's Lodging. 5. The Believer's Soliloquy. 6. The Believer's Principles, concerning Creation and Redemption, Law and Gospel, Justification and Sanctification, Faith and Sense, Heaven and Earth. By the late Rev. Mr. Ralph Erskine, Minister of the Gospel at Dunfermshire. To which is now prefixed an account of the Author's Life and Writings. From the twenty-third Glasgow Edition; in which the Holy Scriptures are fully extended. New York: Robert Carter and Brothers, No. 285 Broadway. 1849.

The somewhat extended title-page which we have transcribed above, introduces the reader to 542 pages of Scotch orthodoxy done into rhyme. The book has had an immense circulation at home—at least a hundred editions, it is said, having been called for since its first publication a century since—and this probably has led Mr. Carter to venture upon the experiment of an American reprint. We commend it to all antiquaries and Scotchmen, to any who have tried it and found themselves edified by it, and to any who are attracted by its title-page.

THE RELATIONS OF CHRISTIAN PRINCIPLE TO MENTAL CULTURE. A Discourse to the Graduating Class of Wesleyan University, July, 1848. By Stephen Olin, D. D. New York: Lane & Scott, 200 Mulberry-street.

A brief and rapid but valuable discussion of a subject which many writers might treat without exhausting it, and which, more than almost any other, demands for its development a mind capacious and far-reaching, and a heart pervaded by the Spirit of Christ. There are some points of the highest interest connected with his subject which Dr. Olin has not treated; but what he has written, with some slight blemishes of style, is manly and concise. no student can carefully consider its suggestions without being profited by them.

For the Independent.

"LABOR AND OTHER CAPITAL."

MESSRS. EDITORS:—In your paper of March 1st appeared a notice of a new publication entitled "Labor and other Capital," which bears marks of haste and an imperfect knowledge of the book. The free expression of opposite opinion by the writer of that article is not complained of; but the wrong impression which he must have given of the character of the work, by which many may be deterred from reading it.

Your admission into the columns of *The Independent* of the following remarks and extracts, will be esteemed both an act of justice to the work, and a favor to a subscriber.

A criticism on the author's use of the words *Labor* and *Value* constitutes a very important part of the writer's remarks, and is unfair toward the author, as the quotation is terminated in the middle of a sentence, and the middle of a paragraph, the whole of which would have shown the propriety of such use of the terms.

To correct the impression of carelessness and confusion in the use of terms, let the whole paragraph be quoted:

"Property, value, or capital, is anything which, either by combination, or inherently, possesses the means of affording support, comfort, or luxuries to man. Labor is a species of capital, and a most important one—without which all other kinds of capital would be merely if not wholly useless; for even food of spontaneous growth could not be gathered without labor. Labor is not, however, generally considered as capital, but as something very inferior to property and products. I have, therefore, found it convenient, in compliance with popular usage, to speak of labor and capital as distinct from each other. Capital, throughout the treatise, signifies all property but labor, or ability to labor."

Here it is clearly seen that the author has conformed to the popular use of the word labor; and if the word value be used in a somewhat constrained sense, the reason for such use seems perfectly apparent.

The writer states formally three objections to the principles of the book. To the first, respecting the reduction of the rate of interest to one per cent., "that it is impracticable, because the capitalist will not invest his money at one per cent.," it is replied, that as the Safety Fund will, at all times, be prepared to lend money at this rate whenever the requisite security is offered, it can be of very little consequence to the public whether the capitalist will invest his money at this rate or not. One thing is certain; he must either invest it at this rate, or not invest it at all.

To the second objection, "that it will depreciate labor," the following extracts are deemed sufficient. "There are but two purposes to which the yearly products of labor can be applied. One is the payment of the yearly rent or interest on the capital employed; and the other is the payment of labor. If laborers pay to capital, as use or interest for the year, their whole surplus products, the laborers, as a body, work merely for a subsistence, and capital takes their whole surplus earnings. The laborer receives for his year's toil, food, clothing and shelter only—and these perhaps of the poorest kind—while the capitalist lives in luxury, increases the number of his bonds and mortgages, or with his income buys land or builds houses to let, which will, in succeeding years, take a still greater sum from the laborer. The law of interest or per-centage on money as much governs the rent or use of all property, and consequently the reward of labor, as the law of gravitation governs the descent of water." "Money loaned on interest or invested in property is doubled in a certain length of time, according to the rate of interest charged. When this rate is too high it requires the principal to be doubled in so short a time that the borrower is compelled to give all his surplus products as interest or rent on the capital."

To the third, "that it assigns to government a function that does not belong to it," it is replied, that it is one of the most important duties of government to determine what shall be money. This duty has been recognized by all civilized governments. So far, there can be no disagreement; and governments are frequent borrowers, and sometimes lenders of money, whether it is "a function that belongs" to them or not. The law prohibits individuals making money; and if it be not a *function* of government to do this, we must look to the writer of the article in question, to tell us whose *function* it is.

A word in conclusion. The writer of the article admits "that the present unequal distribution of property in the world is an enormous evil." He must therefore admit the importance of Mr. Kellogg's subject; and it cannot be denied that his book contains a greater array of facts and arguments in relation to the cause of this evil and its remedy than any other work; and if not free from objection, presents new and well supported views of the injurious tendency of our present monetary system.

GOSSIP WITH THE ENGLISH PAPERS.

Should an intelligent Englishman visit you, he would be asked a hundred questions as to the state of society, the habits of the people, the questions that are agitated, the present good and evil, and the hopes and fears for the future in his country. As we cannot give our readers a taste of this sort of fireside gossip—the admirable letters we receive being rather of the standard of Lyceum-lectures—we have turned over our file of papers received by the last steamer, for the purpose of giving a few sketches of the picture of "living manners" in the land of our fathers. We have endeavored to condense as many things as we could in a small space.

REFORMATION OF JUVENILE OFFENDERS.—The Society held its annual meeting, March 8, at the London Tavern; Right Hon. W. Gladstone in the chair.

"The report stated that during the past year 104 boys had been admitted; and 122 had left the asylum, the majority of whom were doing well—one only having relapsed into crime. There are 100 boys now in the institution. The receipts were 4,975*l.*, and the expenditure 4,819*l.*, both exclusive of the Farm-School."

LIFE INSURANCE IN SCOTLAND.—"The past has been a heavy year for Life Companies. During the last visitation of cholera few insured lives were forfeited, but on this occasion the mortality in Lanark, Dumfries, and other shires, has told powerfully on the funds of insurance offices—but death has not been the sole enemy. The pressure of the times, and the sums absorbed in railway and other speculations have led to the extensive surrender of policies, from sheer necessity; although it involves a forfeiture of all past payments. A striking proof of the hardness of the times."

MARRIAGES IN SCOTLAND.—The Marriages and Registration bill has been amended in the House of Lords, so as to make the session clerks ex-officio Registrars, and as session clerks must be members of the established Church of Scotland, here is a revival of the old Test law, and all dissenters are virtually excluded from an office purely secular. Still, the clergy of the Kirk are not satisfied, the Synod of Glasgow has condemned the bill unanimously, and the Presbytery of Edinburgh by a majority of 16 to 5.

"The ecclesiastics who have winked during their whole lives at marriages celebrated by drunken blacksmiths, now turn up their eyes in pious horror at the ceremony of the nuptial tie being effected by reputable registrars, who are their own schoolmasters, admitted and examined by themselves, and many of them preachers of the Gospel."

CHANGE OF VALUE.—While the debt of England and its interest remain unaltered, the products of labor, which are taxed for it, are greatly reduced in value. A writer says:

"Twenty-five years since it required 140,000 bushels of corn at 10*s.* to pay a year's taxes for Oxford city; but to pay *the same nominal* amount now 280,000 bushels at 5*s.* would have to be sold. If you make broadcloth or calico the standard, the same result will be given. *Taxation has been nearly doubled* as to its actual weight, while remaining in nominal amount the same."

REGISTRY OF LAND TITLES.—Mr. Drummond stated in Parliament, March 7, that "at the Registry-office in Edinburgh, no fewer than 400 folio volumes are annually filled with entries."

COURSE OF TRADE.—For the month of December last—the returns for which were lately published—the unfavorable comparison of 1848 with the corresponding periods of 1847, is for the first time not only overcome, but replaced by a positive excess of considerable magnitude in favor of the present year. There was an excess in November (1848) of the same character—but it was insignificant, amounting to some such trifling sum as 130,000*l.* In the following month the excess has become very nearly five times as much.

A FILLIP.—The *London News* hopes that the recent appearance of *three* American steamers in Jamaica, on their route to Chagres, "will give a fillip to English emulation."

"The monopoly hitherto enjoyed under the protection of incorporated privileges and government grants for carrying mails, combined with the restrictions requiring the steamers employed to be such as may be made available for purposes of war, has hitherto been anything but favorable to the development of English ocean steam navigation."

THE VOTE AGAINST COBDEN.—Of the 278 M. P.'s who voted against Mr. Cobden's plan of reduction, the *Daily News* gives the names of no less than 126 who are connected with the army and navy, and who threw their weight into the scale against retrenchment and economy. Mr. Cobden's supporters—a minority indeed, but a goodly host to begin with—are men who are known to be staunch and persevering.

"SAINT CROSS."—The Tractarians at Oxford have opened a new burying-ground, to which is given the name of *Saint Cross*. A correspondent of the *Oxford Chronicle* says:

"We should like to know if this is in commemoration of that early monstrous and mischievous fraud, the pretended discovery of the cross by, or rather *for* the Empress Helena, at Jerusalem? If so, the force of folly and infatuation can no further go. Of all the 'lying wonders' this of the 'Saint Cross' has been the most prolific and delusive (and profitable), invented by priests to the dishonor of Christianity and to the delusion of mankind."

TURNPIKES.—The greater part of turnpike trusts have become unproductive, and yet all the burdens of tolls and horse and carriage duties are retained. An invalid complains that—

"At this time, if an overworked journeyman or shopkeeper, or an invalid recovering from illness, wishes to make a journey of ten miles, he must pay a tax of two and sixpence; or to take an airing of a single mile, he must pay sixpence, by order of 'Commons House.'"

"Mr. William Whitcomb states that on the Commercial-road, London, there are thirty tollbars within the distance of a mile, and upwards of 200 streets are obstructed by posts to force the public into the net of the trustees."

A HEARTLESS BRUTE.—In South Africa they have a creature they call *harte beest*; but in the island of Jersey an ox was lately slaughtered who must be called a heartless beast.

"*He had no heart.* The rest of his conformation was perfect; and the condition of the animal proved that it was not unhealthy when alive."—We have heard of men without a heart; but of an ox in that vacant predicament, never before."—*Jersey Times.*

EMPLOYMENT OF THE PEOPLE.—A public meeting of "the trades of London" was held March 7, at the Hall of Commerce, Thread-needle-street, to consider a project for "home colonies." Mr. L. J. Hansard in the chair. Mr. Wilson proposed a plan by which to combine the three elements of Land, Labor, and Capital.

"Let them suppose, as the basis of a plan, that 1,000 families of five each be taken from 10 of our principal towns, and let each individual have one acre; that would be 50,000 acres; and all practical men agreed that it required £10 per acre to commence their practical operations. That would amount to £500,000. It would require £750,000 to erect the necessary dwellings and sluices, and then it would require, say £120,000 to purchase the necessary machinery requisite to combine manufactures with agriculture; and as the men would require to subsist during the time they were employed at the early stage of their proceedings, if 10*s.* per week were allowed to each family for six months (and they ought not to have less), there would be a further sum of £130,000, making in all £1,500,000."

The million and a half is to be borrowed of the imperial treasury, and repaid by instalments. How, "the imperial treasury" is to get money to lend, is not mentioned in the plan. The proposal was "unanimously adopted."

FEVER OF REPUBLICANISM.—The *Oxford Herald* has at length let out the secret of its bitter attack upon Mr. Burritt, for his Peace speech in the Town Hall: it was "an assiduous endeavor to promote the cause of Republicanism among us." One of his arguments is to the effect that "if Americans do desire the welfare of the old country, they *can* mean by *welfare* nothing but a Republic." To which the *Oxford Chronicle* wittily replies:

"As Americans make the most clamor, not about their political institutions, but about their 'domestic institutions,' would it not be, at least, as logical to infer that in wishing for our welfare they wished us three millions of slaves; or, that in their good will for Britishers they would have them all

'Whittle, and licker, and chaw.'

DOUBLE CHRISTENING.—At a christening near Taunton, a joker who was of the party interrupted the proceedings by giving notice that the gentleman who was ready to stand as sponsor had himself never been christened. The astonished clergyman thereupon refused to proceed, and no entreaties could alter his purpose.

"The wag immediately suggested a plan to obviate the difficulty. 'Could not the Rev. gentleman christen the godfather—and I will stand for him?' 'Decidedly I will,' replied the clergyman; and after a little persuasion he was induced to be christened, and then, and not till then, he was allowed to officiate as sponsor for the child."

EMIGRATION FROM LIVERPOOL.—From January 1 to March 2, 1848, the number of emigrants embarked at Liverpool was 11,295. During the same period in 1849, the number was 21,598—nearly double. "Nearly the whole mass proceeded to the United States; not more than 100 or 120 being for South Australia, Canada, and California." A discouraging comment on Dr. Dunmore Lang's zealous labors to prevent emigrants from going to "SLAVE-LAND," as he terms the United States.

INCREASE OF PAUPERISM.—The following table is prepared from the Poor-Law Returns for the year ending March 25, 1848, the latest annual return. The table shows the amount of pauperism for the year, in England and Wales, the numerical increase upon the preceding year, and the increase per cent.

	Amount.	Increase.	In p.ct.
No. of Paupers relieved,	1,626,201	155,068	10.5
Received in-door relief,...	265,140	38,561	10.7
Received out-door relief,..	1,361,061	116,507	8.5
Total Expenditure,....	£6,180,765	£881,978	17

The greatest ratio of increase was in Lancashire, 63 per cent.; the smallest in Salop, 1.7. The increase, the commissioners say, has been mainly caused by the general depression which existed during the year in the manufacturing districts, and the influx of destitute poor from Ireland.

AGRICULTURAL HINTS FOR SPRING.

Comprehensiveness of Agricultural Science.—Of all the arts of life, says *Blackwood*, there is none which draws its knowledge from so great a variety of fountains as practical agriculture—or rural economy in its largest sense.

Improvers and Stokers.—In the rearing of improved stock, men who have never read a book can do, by imitation, what the patient study, and care, and skill of other men have discovered, and perfected, and simplified; but in this they are only *stokers*; the *improvers* were sound and scientific physiologists, guided by fixed principles through a series of experiments, to results which soon became household words and habits to the stokers.—*Blackwood.*

Turnip Crop.—The *Book of the Farm* gives the following as the measure of a *good* crop per acre:

Swede Turnips - -	30 to 35 tons per acre.
Yellow do. - -	30 to 32 "
White Globe do. -	30 to 40 "

But *Blackwood* says the actual crop, in nine cases out of ten, "is under twenty tons, and varies, for the most part, between 9 and 16 tons;" and some farmers are not ashamed to be content with 7 to 10 tons per acre.

Washing Roots for Cattle.—Mr. Paulett selected two lots of lambs: for one lot the carrots and turnips were washed clean, and for the other fed without washing. In one month the first lot gained 4¾ lb. each, and the other 7½ lb. each.

Oats.—The Scotch oats are quite different from the Tartarians, Siberians, and other varieties used for horse-feed. The oatmeal is highly nourishing, when well cooked, in the form of mush, or—

"The halesome parrich, chief o' Scotia's food."

It is first hulled, then ground quite coarse; and should be boiled until the particles swell and burst. Add milk, or cream, or butter, and sugar or syrup to your taste.

Native Grapes.—It is believed that by very high cultivation the Isabella can be made to grow nearly as large as the Black Hamburg, and the flavor proportionably improved. But there must be no stint, as there is hardly a possible danger of excess in enriching the bed.

Grafting Wax.—Melt some beeswax, and when melted, add one-quarter the weight of Canada (fir) balsam. Add a little vermilion to color it. Pour it while hot upon tissue paper spread on a smooth surface. Cut the paper in strips for use, and your grafting will have a neat and workman-like appearance.

Phosphoric Acid.—This is an essential ingredient of grain. Prof. Peter, of Kentucky, says, that "in every bushel of Indian corn sent out of the State we export about one-third of a pound of phosphoric acid; and in the bones and body of every hog there is at least two pounds; and that Kentucky in exporting 250,000 hogs yearly, drains her soil of 500,000 lbs. of this element." He finds in the blue limestone (Silurian or Trenton) which underlies Kentucky, nearly 2 per cent. of phosphoric acid.

Growing Farmers.—Three things are essential to the growth of a farmer, in addition to hard work—which is common. They are Inquiry, Reflection, Attention. And the greatest of these is ATTENTION.

Transplanting.—Stinginess is always mean, but the meanest of all when it plants a tree without giving it a good, rich bed to grow in. The hole should be made deep, and then filled up; but the tree must not be set deep. Set the tree as high as it stood in the nursery, and after covering the roots nicely with good garden-mould and peat mud, long dug, place straw or leaves about the body, and lay some flat stones on it to keep it in place and give support to the tree. No stakes are wanted.

Pasturing.—Be not in haste to turn cattle to pasture. It is best to keep them at the barn till there is a good *bite* of grass. Sheep may be turned out on dry land this month—if the land *is dry*.

In Season.—The farmer who takes the best care of his young animals will be likely to raise the most, and show the best calves and lambs. He who does his spring work in the best season, will be likely to have all his work done in the best order, as well as the best season. He who gets behind Time will keep behind, and he who lets his work drive him will not have his work done well.

Breaking Rocks by Fire.—With a supply of refuse fuel, one man can kindle and tend 20 fires at a time. If the rock scales, the fire must be taken off, and the scales removed with a sharp crowbar, until you can get the fire on the *solid* rock, and then it will split. No use to apply water.

Weather.—From a register kept by Rev. D. C. Saunders, in Medfield, Mass., the average temperature of each month, for the twenty-eight years, is given in the following table:

January, - -	25.12	July, - -	69.41
February, - -	25.48	August, - -	67.70
March, - -	33.66	September, - -	59.72
April, - -	43.94	October,-	48.60
May, - -	53.15	November, - -	37.87
June, - -	63.81	December, - -	28.78

This shows that January is the coldest and July the hottest.

The number of *fair* days per annum has been 211; *cloudy* days, 154; *rainy* days, 57; average depth of snow, 30 inches.

SELECTIONS.

From Sartain's Magazine.

Sand of the Desert in an Hour-Glass.

BY HENRY W. LONGFELLOW.

A handful of red sand, from the hot clime
Of Arab deserts brought,
Within this glass becomes the spy of Time,
The minister of Thought.

How many weary centuries has it been
About those deserts blown!
How many strange vicissitudes has seen,
How many histories known!

Perhaps the camels of the Ishmaelite
Trampled and passed it o'er,
When into Egypt, from the patriarch's sight
His favorite son they bore.

Perhaps the feet of Moses, burnt and bare,
Crushed it beneath their tread;
Or Pharaoh's flashing wheels into the air
Scattered it as they sped;

Or Mary, with the Christ of Nazareth
Held close in her caress;
Whose pilgrimage of hope, and love, and faith,
Illumed the wilderness;

Or anchorites beneath Engedi's palms
Pacing the Red Sea beach,
And singing slow their old Armenian psalms
In half-articulate speech;

Or caravans, that from Bassora's gate
With westward steps depart;
Or Mecca's pilgrims, confident of Fate,
And resolute in heart!

These have passed over it, or may have passed!
Now in this crystal tower
Imprisoned by some curious hand at last,
It counts the passing hour.

And as I gaze, these narrow walls expand;
Before my dreamy eye
Stretches the desert, with its shifting sand,
Its unimpeded sky.

And borne aloft by the sustaining blast,
This little golden thread
Dilates into a column high and vast,
A form of fear and dread.

And onward, and across the setting sun,
Across the boundless plain,
The column and its broader shadow run,
Till thought pursues in vain.

The vision vanishes! These walls again
Shut out the lurid sun;
Shut out the hot, immeasurable plain;
The half-hour's sand is run!

Retrospect of Geological Mutations.

Such is a plain enunciation of the results of our investigations; but I will embody these inductions in a more impressive form, by employing the metaphor of an Arabian writer, and imagining some higher intelligence from another sphere, to describe the physical mutations of which he may be supposed to have taken cognizance, from the period when the forests of Portland were flourishing, to the present time. Countless ages ere man was created, he might say, I visited these regions of the earth, and beheld a beautiful country of vast extent, diversified by hill and dale, with its rivulets, streams, and mighty rivers, flowing through fertile plains. Groves of palms and ferns, and forests of coniferous trees, clothed its surface; and I saw monsters of the reptile tribe, so huge that nothing among the existing races can compare with them, basking on the banks of its rivers and roaming through its forests; while, in its fens and marshes, were sporting thousands of crocodiles and turtles. Winged reptiles of strange forms shared with birds the dominion of the air, and the waters teemed with fishes, shells, and crustacea. And after the lapse of many ages I again visited the earth; and the country, with its innumerable dragon-forms, and its tropical forests, all had disappeared, and an ocean had usurped their place. And its waters teemed with nautili, ammonites, and other cephalopoda, of races now extinct; and innumerable fishes and marine reptiles. And thousands of centuries rolled by, and I returned, and, lo! the ocean was gone, and dry land had again appeared, and it was covered with groves and forests; but these were wholly different in character from those of the vanished country of the iguanodon. And I beheld, quietly browsing, herds of deer of enormous size, and groups of elephants, mastodons, and other herbiverous animals of colossal magnitude. And I saw in its rivers and marshes the hippopotamus, tapir, and rhinoceros; and I heard the roar of the lion and the tiger, and the yell of the hyena and the bear. And another epoch passed away, and I came again to the scene of my former contemplations; and all the mighty forms which I had left had disappeared, the face of the country no longer presented the same aspect; it was broken into islands, and the bottom of the sea had become dry land, and what before was dry land had sunk beneath the waves. Herds of deer were still to be seen on the plains, with swine, and horses, and oxen; and wolves in the woods and forests. And I beheld human beings, clad in the skins of animals, and armed with clubs and spears; and they had formed themselves habitations in caves, constructed huts for shelter, inclosed pastures for cattle, and were endeavoring to cultivate the soil. And a thousand years elapsed, and I revisited the country, and a village had been built upon the sea-shore, and its inhabitants supported themselves by fishing; and they had erected a temple on the neighboring hill, and dedicated it to their patron saint. And the adjacent country was studded with towns and villages; and the downs were covered with flocks, and the valleys with herds, and the corn-fields and pastures were in a high state of cultivation, denoting an industrious and peaceful community. And lastly, after an interval of many centuries, I arrived once more, and the village was swept away, and its site covered by the waves; but in the valley and on the hills above the cliffs a beautiful city appeared; with its palaces, its temples, and its thousand edifices, and its streets teeming with a busy population in the highest state of civilization; the resort of the nobles of the land, the residence of the monarch of a mighty empire. And I perceived many of its intelligent inhabitants gathering together the vestiges of the beings which had lived and died, and whose very forms were now obliterated from the face of the earth, and endeavoring, by these natural memorials, to trace the succession of those events of which I had been the witness, and which had preceded the history of their race.—*Mantell.*

From the Christian Observer for February.

The Importance of Individual Exertion.

SIR:—In your Review of the Life of Sir T. F. Buxton, (*Ch. Obs.* for October,) you have made some useful remarks on the surprising results of *individual energy or perseverance*. It seems to me to be a subject peculiarly worthy of the attention of Christian men, and especially Christian Ministers, at this time, and I shall be glad if the few remarks that I have to make upon it shall be thought worthy of the notice of your readers.

Let us first observe how very frequently we are called to wonder at great results produced by personal, single-handed exertion. How continually do we hear of individuals setting their hearts steadfastly on some great end, and working it out in spite of apparently insurmountable obstacles! Not associations, not systems, still less theories—but living men and women, acting frequently by themselves, seem to be the instruments by which God works his greatest wonders.

And as this has been the case in all great historical results—all political revolutions; so is it eminently in the spiritual world. If the last great modification of our laws is due to the determination and zeal of Mr. Cobden; if the opening of the Eastern Archipelago has been wrought by the vigor and enterprise of Sir Jas. Brooke; we hear of yet greater deeds achieved by that poor feeble dressmaker of Yarmouth, Sarah Martin. Her labors, unaided by human hands for many years, were blessed in a degree so entirely out of proportion to any visible means in her possession that we cannot but regard her case, and others like it, as holding out a peculiar promise of God's help to personal labor and self-sacrifice. The same may be observed of Dr. Browning, and his singular and most affecting influence over many hundreds of convicted felons. No system, though framed on the largest experience, and profoundest knowledge of human nature, could have produced the effect of subduing and softening, and finally winning to Christ, so many souls hardened in ignorance and depravity. It was the blessing of God on *a man* full of faith and of the Holy Ghost; and this is the way in which God works.

Let us take a case. There is a universal outcry in the Church at the scarcity of masters for our village schools; and the inefficiency of many candidates for such situations. The Training Schools are inadequate for the demand; some of them utterly unsatisfactory. My zealous friend, you who complain so loudly and sincerely too of the want, did it ever occur to you that the best way of having a schoolmaster to your mind is to train one for yourself? You have a school in your parish, and some promising boys in it, any one of whom would be delighted at the prospect of ruling where he now is ruled. You must not depend on a Society, or a system, or even a new Order in Council; you must not wait till some paid Secretary of a Board or Master of a Training School will do the work for you: do it yourself. Do it, if it costs you a couple of hours a day; they will be well spent.

I remember myself being much struck by receiving a letter from a friend, the Secretary of the National Schools, in a large town in a distant part of the country. He begged me to try to find them a master for their schools; they did not know where to look for one. This gentleman, and the other parochial ministers of the town—a body of men remarkably united in sentiment—had exercised the sole management of these large schools, with a most admirable master under them, for the space of at least ten years; and yet they did not know where to look for his successor! and wrote to every quarter of the country, as if they thought schoolmasters grew in certain soils, or, as if they expected other men, without means and opportunities, to be doing for them that work which they, in the midst of opportunities and means, had neglected to do for themselves.

Sarah Martin *might* have passed her life in collecting a few shillings a week for a Prisoners' Friend Society; and Dr. Browning might have been contented with providing a packet of tracts for the wretched beings under his charge—memorializing Government to appoint chaplains to convict